



BHAGAVAD GITA

Chapter 6

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SUMMARY

Chapter 6 – Dhyana Yoga

6 Topics – 47 Verses

(1) Bahiranga Sadhana

- Verse 1 – 9
- Verse 16 – 17

Benefits of Dhyanam :

- Verse 7, 8, 9

Discipline Body / Mind Complex :

- Verse 1 - 6

(2) Antaranga Sadhana

Verse 10 – 15

(3) Dhyana Svarupam and
Dhyanam Phalam

Verse 18 – 32

(4) Dhyana Pratibanda and
Parihara

Verse 33 – 36

(5) Yogabhrasta

Verse 37 – 45

(6) Yogistuti

Verse 46 – 47



INTRODUCTION

Chapter 6

Dhyana Yoga

Introduction :

Chapter 2 :

- Brief summary of Shastra.

Chapter 3 :

- Karma Yoga + Lokasangraha.

Chapter 4 + 5 :

- Jnana Karma Sannyasa.

How to meditate on Atma?

- Dhyana Yoga – Atma Samyama Yoga.
- Antaranga Sadhana, what should we meditate on, obstacles – Pratibandas, ways to remove, Dhayana Svarupa, Phalam.



VERSE 1 TO 47

Topic 1 :

Bahiranga Sadhana : Verse 1 – 9

Verse 1 :

श्रीभगवानुवाच ।
अनाश्रितः कर्मफलं
कार्यं कर्म करोति यः ।
स संन्यासी च योगी च
न निरग्निर्न चाक्रियः ॥ ६-१ ॥

śrībhagavānuvāca
anāśritaḥ karmaphalaṁ
kāryaṁ karma karōti yaḥ ।
sa sannyāsī ca yōgī ca
na niragnirna cākriyaḥ ||6-1||

The Blessed Lord said : He, who performs his bounded duty without depending on the fruits of actions, is a sannyasi and a yogi; not he who (has renounced) is without fire and without actions. [Chapter 6 – Verse 1]

a) Sri Bhagavan Uvaca :

- The Lord said.

b) Sah Yah Karoti Karma Karyam :

- He who does actions to be done.

c) Anasritah Karma Phalam :

- Without expecting the result of action.

d) Sanyasi :

- Is a Sanyasi.

e) Cha Na Niragnih :

- And not a renouncer of rituals.

f) Cha Yogi Cha Na Akriyah :

- Moreover, he is a yogi and not a renouncer of activities.
- Sloka praises Karma Yogi who does Varna – Ashrama duties, individual, family, social with Niyata, Yoga, Yagya and Dharma Bavana.
- How to do Duty?
- Karma Phalam Anasritaha, without expecting fruits of actions – Punyam or Papam.
- Punyam gives joys and pleasures as a benefit.
- Karma Yogi does not want joys of this world or next world, wants only Atma Sukham.
- Wants relevant knowledge, clarity of mind to obtain Atma Jnanam.
- Ashrita – to depend upon.
- Doing duty without expecting results equal to Gauda Sanyasi who has given up rituals.

Karma Yogi	Sanyasi
<ul style="list-style-type: none">- Does rituals without expecting Punyam.- Gets same peace of mind as Sanyasi.- On Par with Sanyasi.	<ul style="list-style-type: none">- Gives up fire (Rituals), action itself.- Has peace of mind, does meditation.

Verse 2 :

यं संन्यासमिति प्राहुः
योगं तं विद्धि पाण्डव ।
न ह्यसंन्यस्तसङ्कल्पः
योगी भवति कश्चन ॥ ६-२ ॥

yaṁ saṁnyāsamiti prāhuḥ
yōgaṁ taṁ viddhi pāṇḍava ।
na hyasaṁnyastasaṅkalpaḥ
yōgī bhavati kaścana ॥ 6-2 ॥

O Pandava, please know yoga to be that which they call renunciation; no one verily, becomes a yogi who has not renounced thoughts. [Chapter 6 – Verse 2]

a) Pandava :

- Oh Arjuna!

b) Yam Prahuh Iti Sannyasam :

- That which they call renunciation.

c) Tam Yogam Viddhi :

- Is that Karma Yoga alone, understand.

d) Hi Na Kascana Bhavati Yogi Asannyasta Sankalpah :

- For, nobody becomes a Karmayogi without renouncing fancies.

Sankalpa :

- Thought of doing activity for targeted result, expecting fruits of action.
- Karma Yogi with attitude of responsibility, carries on all deeds as Bagavans order.

- Leaves to God for giving appropriate results, Karma Phala Dhata.
- Seeks Brahma Sukham, not worldly results.
- This attitude cleanses the mind.

योगस्थः कुरु कर्माणि
सङ्गं त्यक्त्वा धनञ्जय ।
सिद्ध्यसिद्ध्योः समो भूत्वा
समत्वं योग उच्यते ॥ २-४८ ॥

yōgasthaḥ kuru karmāṇi
saṅgaṃ tyaktvā dhanañjaya |
siddhyasiddhyōḥ samō bhūtvā
samatvaṃ yōga ucyatē || 2-48 ||

Perform action O Dhananjaya, abandoning attachment, being steadfast in yoga, and balanced in success and failure. “Evenness of mind is called Yoga.” [Chapter 2 – Verse 48]

Sannyasi :

- Free from worldly and religious duties, does Dhyanam, gets peace of mind,.
- Has Kshama, Balanced, poised mind by renouncing Sankalpa.
- Gets Samadhanam, focussed mind, concentration.
- Real Yogi is Karma Yogi who renounces fruit of actions.

Verse 3 :

आरुरुक्षोर्मुनेर्योगं
कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव
शमः कारणमुच्यते ॥ ६-३ ॥

ārurukṣōrmunēryōgaṃ
karma kāraṇamucyatē |
yōgārūḍhasya tasyaiva
śamaḥ kāraṇamucyatē ||6-3||

For a Muni or Sage who wishes to attune to yoga, action is said to be the means; for the same Sage who has attuned to yoga, inaction (quiescence) is said to be the means. [Chapter 6 – Verse 3]

a) Muneh Aruruksoh Yogam :

- For a seeker who wants to reach Dhyana Yoga.

b) Karma Uchyate Karanam :

- Karmayoga is said to be the means.

c) Tasya Yogarudhasya Samah Eva Uchyate Karanam :

- For him, who has reached Dhyana Yoga renunciation alone is said to be the means.

Step 1 :

- With Karma Yoga, one feels satisfied, has peace of mind.
- If we don't do duty, will have stress and worry.
- We have 100's of desires which can't be fulfilled.
- Need Punyam for fulfillment in life.

- Understand life's limitations, quality of life depends on energy levels, circumstances.
- Restless mind can't meditate.
- Peace of mind comes from Karma Yoga.
- Munihi, Viveki, Discriminates between Dharma – Adharma, Bandah – Moksha, Vidya – Avidya, with Karma Sadhana gets eligibility for Jnanam.

Step 2 :

- After maturity with Karma Yoga, renounce Karma, and gain Jnanam.
- One without Karma Yoga is subjected to sorrow.

Verse 4 :

यदा हि नेन्द्रियार्थेषु
न कर्मस्वनुषज्जते ।
सर्वसङ्कल्पसंन्यासी
योगारूढस्तदोच्यते ॥ ६-४ ॥

yadā hi nēndriyārthēṣu
na karmasvanuṣajjatē |
sarvasaṅkalpasannyāsī
yōgārūḍhastadōcyatē ||6-4||

When a man is not attached to sense objects or to actions, having renounced all thoughts, he is said to have attuned to yoga. [Chapter 6 – Verse 4]

a) Hi Yada Anusajjate :

- Indeed when one is interested.

b) Na Indriyarthesu Na Karmasu :

- Neither in sense – objects nor in their pursuits.

c) Tada :

- Then.

d) Sarva Sankalpa Sanyasi :

- That renouncer of all fancies.

e) Uchhyate Yogarudhah :

- Is said to be one who has reached Dhyana Yoga.
- For Dhyanam, Karma has to be renounced, can't do alongwith Karma.
- What are the indicators of mind for maturity?

Step 1 :

- A persons interest to satisfy sense organs reduces and depending on sense organs for calming mind is no longer there.

Step 2 :

- Prefers to watch spiritual program in Tv.
- Desires fall off like ripe fruit from tree.
- Oh Desire, I know you originate from Sankalpa, "Particular thing is good to have".
- There is dependency on a person, thing to be happy.
- Sarva Sankalpa Sanyasi.

- While doing Dhyanam, drop all Karmas for sometime.
- Desire to dwell on worldly objects reduces, Vanishes gradually by strength of Jnanam.
- There is natural inner peace and then Dhyanam is possible.

Verse 5 :

उद्धरेदात्मनात्मानं
नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धु
आत्मैव रिपुरात्मनः ॥ ६-५ ॥

uddharēd ātmanatmānaṃ
natmānam avasādayēt |
ātmaiva hyātmanō bandhuḥ
ātmaiva ripurātmanaḥ || 6-5 ||

Let a man lift himself by his own self alone and let him not lower himself; for, this Self alone is the friend of oneself and this Self is the enemy of oneself. [Chapter 6 – Verse 5]

a) Uddharet Atmanam Atmana :

- One should uplift oneself by oneself.

b) Na Avasadayet Atmanam :

- One should not lower oneself.

c) Hi :

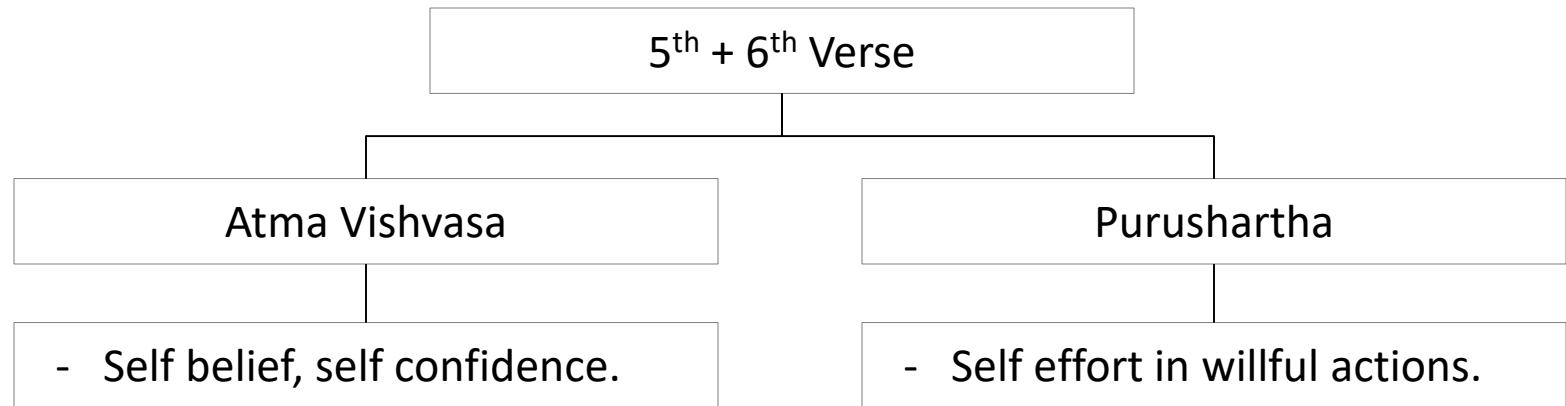
- For.

d) Atma Eva Bandhuh Atmanah :

- The self alone is the friend of oneself.

e) Atma Eva Ripuh Atmanah :

- The self alone is the enemy of oneself.



I) Atmana Atmanam Uddaret :

- Uplift yourself from cycle of Births and Death, Samsara.
- Cross Samsara by yourself.

II) Na Atmanam Avasadayet :

- Should never lower, humiliate yourself, not fall into Samsara.
- Don't give too much reality to problems and get deceived by them.
- In this world, joys and sorrows are seemingly real, impermanent.
- Don't associate yourself too much with Joy and sorrow and consider them as real.
- Don't destroy yourself by inferiority complex.
- My existence is real by giving reality to all the problems, you are inviting sorrow to yourself.

- You are suffering by your own thinking, not what is there.

How to rescue oneself?

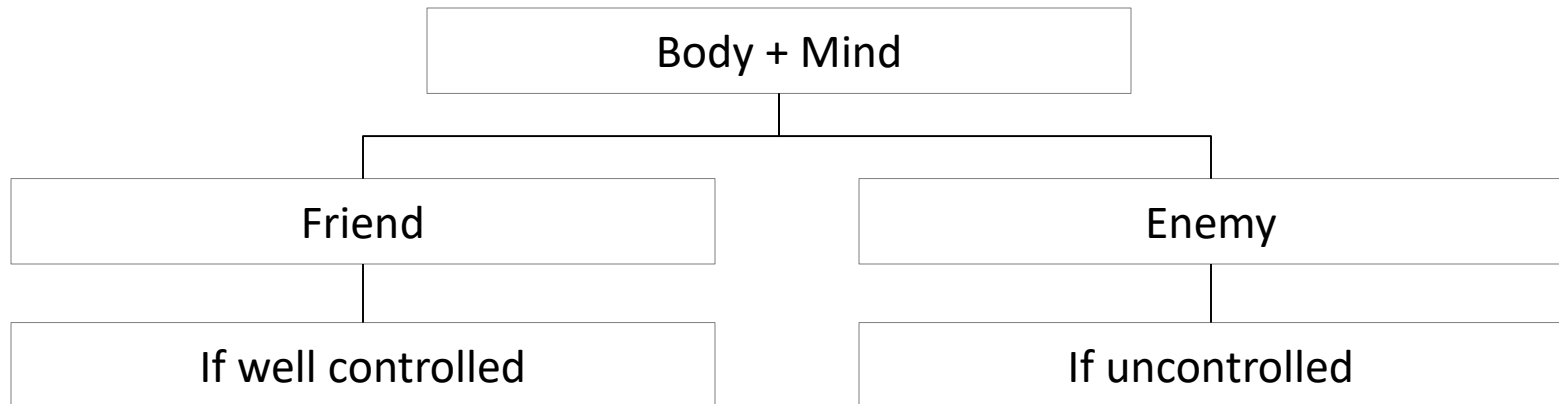
- By controlling body and mind.
- Self effort important.

III) Atmanaha Banduhu :

- Body / Mind complex is Karya – Karana Sangatah.
- Abide by Dharma, shastra and live in devotion to Ishvara.
- Our body, mind will become our friend.

IV) Atmana Ripuh Atmana Eva :

- If you live as per your likes and dislikes then body and mind will become enemy.



Verse 6 :

बन्धुरात्मात्मनस्तस्य
येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे
वर्तेतात्मैव शत्रुवत् ॥ ६-६ ॥

bandhurātmātmanastasya
yēnatmaivatmanā jitaḥ |
anātmmanastu śatrutvē
vartētatmaiva śatruvat ||6-6||

The Self is the friend of the self for him who has conquered himself by the Self; but to the unconquered self, the Self stands in the position of an enemy like the (external) foe. [Chapter 6 – Verse 6]

a) Atma Bandhuh Atmanah :

- The self is a friend of oneself.

b) Tasya Yena Atma Jitaha Eva Atmana :

- For him by whom the self is mastered by the very self.

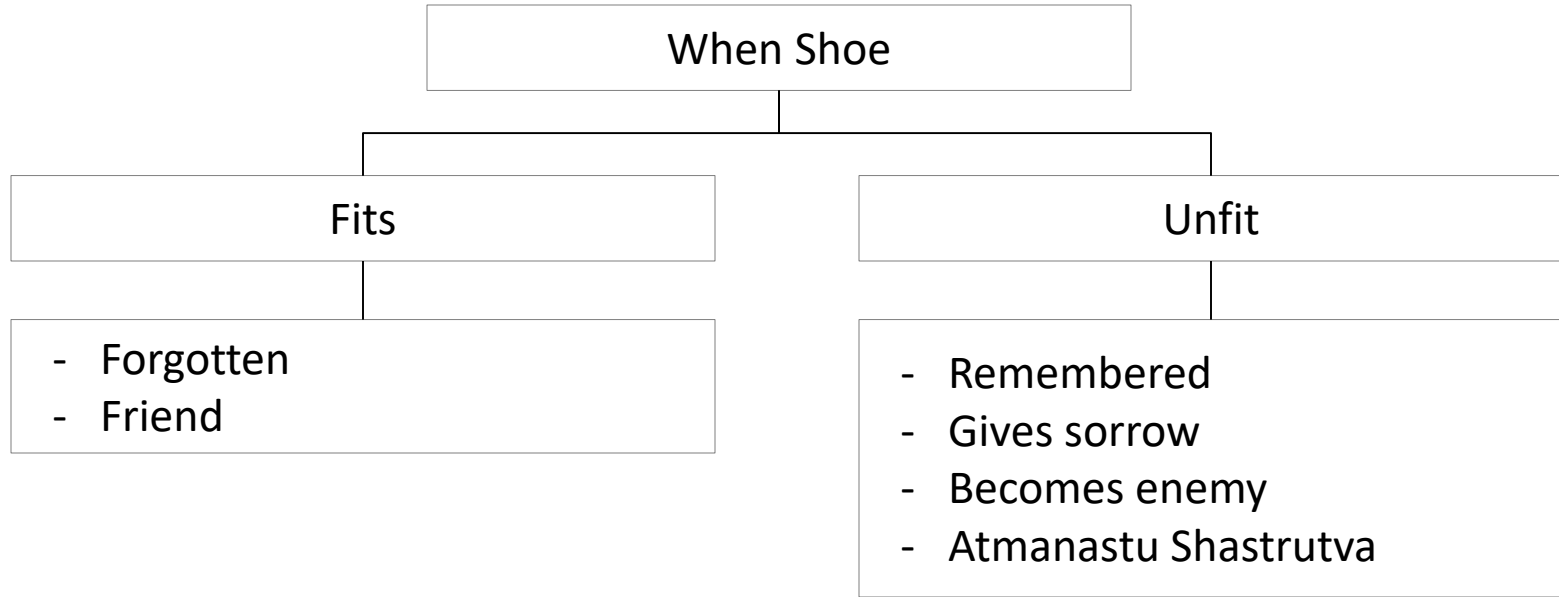
c) Tu Eva Atma Vartate Shatrutva Shatruvat Anatmanah :

- But, that very self would remain in enmity like an enemy for him who has not mastered the self.

Significance of self effort :

- Cross ocean of Samsara by yourself, not get drowned in it.
- Complexes are formed by body and mind.

- Win over body – mind complex by diet, timely meals, doing duty, proper sleep, Dharma Shastra Anushtanam, disciplined life style.



- Disciplining Body / Mind complex is Bahiranga Sadhana for Dhyanam, important requisite before Jnana Yoga.

Verse 7 :

जितात्मनः प्रशान्तस्य
परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु
तथा मानापमानयोः ॥ ६-७ ॥

**jitātmanaḥ praśāntasya
paramātmā samāhitaḥ |
śītōṣṇasukhaduḥkhēṣu
tathā mānāpamānayōḥ ||6-7||**

The supreme Self of him who is self-controlled and peaceful, is balanced in cold and heat, pleasure and pain, as also in honour and dishonour. [Chapter 6 – Verse 7]

Benefits of Meditation :

- Verses 7, 8, 9.

a) Jitatmanah :

- For one who has mastered himself.

b) Prasantasya :

- And who is tranquil.

c) Paramatma Samahitah :

The supreme Atma is evident.

d) Shitosnasukhadukhesu :

- He is the same in heat and cold, pleasure and pain.

e) Tatha Manapamanayoh :

- As well as in honour and dishonour.

I) Jitatmanah :

- One who has won over Body / Mind complex.
- Ensure Body / Mind does not go to Adharmic ways, regulated life style.
- Atma is Body / Mind complex here.
- Mind absorbed in Brahman, ultimate reality, Stitaprajna with knowledge of nondifference, nondualism of Jivatma and Paramatma.
- One attains strength of Advaita Jnanam by Dhyanam.

- It overpowers transactional Karmas in Dvaitam, does not attach reality to Dvaita Karmas.
- By Saguna Dhyanam, gains peace of mind.
- By Kayika, Vachika, Manasa Karma gains control of Body / Mind complex.

नास्ति बुद्धिरयुक्तस्य
न चायुक्तस्य भावना ।
न चाभावयतः शान्तिः
अशान्तस्य कुतः सुखम् ॥ २-६६ ॥

**nāsti buddhirayuktasya
na cāyuktasya bhāvanā |
na cābhāvayataḥ śāntiḥ
aśāntasya kutaḥ sukham || 2-66 ||**

There is no knowledge (of the Self) to the unsteady; and to the unsteady no meditation; and to the unmeditative no peace; to the peaceless, how can there be happiness? [Chapter 2 – Verse 66]

- One who has not practiced sense control can't get Atma Jnanam, even if he gets it, that knowledge will not remain fixed in the mind.
- Deep peace of mind only by meditation on Saguna Ishvara.
- By Nirguna Jnanam, one gains depth of peace of mind.

मात्रास्पर्शास्तु कौन्तेय
शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्या
तांस्तितिक्षस्व भारत ॥ २-१४ ॥

**mātrāsparśāstu kauntēya
śītōṣṇasukhaduḥkhadāḥ |
āgamāpāyinō'nityāh
tāmstitikṣasva bhārata || 2.14 ||**

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata. [Chapter 2 – Verse 14]

Samahitaha :

- Same in heat + cold, Joy + Sorrow, praise + criticisms, pleasant – unpleasant situations.
- Just becomes a witness by strength of Jnanam.
- Objectifies and disassociates by strength of Jnanam.

Verse 8 :

ज्ञानविज्ञानतृप्तात्मा
कूटस्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी
समलोष्टाश्मकाञ्चनः ॥ ६-८ ॥

jñānavijñānatṛptātmā
kūṭasthō vijitēndriyaḥ |
yukta ityucyatē yōgī
samalōṣṭāśmakāñcanaḥ ||6-8||

The yogi, who is satisfied with knowledge and wisdom, who remains unshaken, who has conquered the senses, to whom a lump of earth, a stone and gold are the same, is said to be harmonised (i.e. is said to have attained nirvikalpa Samadhi). [Chapter 6 – Verse 8]

a) Jnanavijnana Trupatma :

- One whose mind is satisfied through Jnana and Vijnana

b) Kutasthah :

- Who is steady.

c) Vijitendriyah :

- And who has mastered the sense organs.

d) Iti Uchyate Yuktah :

- Is called a Yogi.

e) Yogi Samlostasmakanchanah :

- A Yogi is one for whom a lump of earth, stone and gold are the same.
- Dhyana Yogi is equanimous among worldly things, not too overjoyed or sad.
- Handles everything with a balanced mind.
- Mud, Coal, Diamond – same.
- No value dearly held or hatred developed.
- None can impact his happiness.
- Has Satya – Mithya Viveka.
- Always in peace in transactions.
- Strength of knowledge directs his mind.
- Jnana Vigyana Trupatma



Mind

- Mind is satisfied, fulfilled by Jnanam of scriptures and Vigyanam, Aparoksha Jnanam internalised.

Jnanam	Vijnanam
- Consciousness exists.	- I exist as Param Brahman and nothing else exists exclusive of it.

- Nothing Shakes him.

यं हि न व्यथयन्त्येते
पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं
सोऽमृतत्वाय कल्पते ॥ २-१५ ॥

**yaṁ hi na vyathayantyētē
puruṣaṁ puruṣarṣabha |
samaduḥkhasukhaṁ dhīraṁ
sō'mṛtatvāya kalpatē || 2-15 ||**

That firm man whom surely these afflict not, O Chief among men, to whom pleasure and pain are the same, is fit for realising the immortality of the Self. [Chapter 2 – Verse 15]

- Only those who practice to bear with everything are eligible for Moksha.

Kutastha :

- Mind is well established in Atma.

Vijitindriyaha :

- Gained mastery of sense organs.

- Sense control very important for Sravanam, Mananam, Nidhidhyasanam.
- Senses can dharmically enjoy sense objects, overdose, ends in sorrow.

Dhyana Yogi :

- Fixed in Advaita Jnanam, Brahma Satyam, Jagan Mithya.
- Observer alone Satyam, world Mithya.

Iti Uchyate :

- Yogis are praised by learned.
- Sam – Loshta → Lump of earth.
- Ashta – Precious stone.
- Kanchana – Gold.
- Neither desires, hates valuables.
- Neither loves, hates, anything.

Verse 9 :

सुहृन्मित्रार्युदासीन
मध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु
समबुद्धिर्विशिष्यते ॥ ६-९ ॥

suhṛn mitrāryudāsīna
madhyasthadvēṣyabandhuṣu |
sādhuṣvapi ca pāpēṣu
samabuddhirviśiṣyatē || 6-9 ||

He, who is of the same mind to the good-hearted, friends, relatives, enemies, the indifferent, the neutral, the hateful, the righteous and the unrighteous, excels. [Chapter 6 – Verse 9]

a) Samabuddhih :

- He whose mind is the same.

b) Suhrd, Mitra, Ari :

- With regard to well wishers, friends, enemies,

c) Udasina, Dvesa, Bandhusu, Sadhusu, Cha Api Papesu :

- Neutrals, meditators, hateful ones, relations, the righteous, and even the unrighteous.

d) Visishyate :

- Excels.
- Dhyana Yogi has strength to be equanimous in worldly circumstances, material things and transactions.
- He neither hates nor desires any situations, material, people.
- Raaga – Dvesha Rahityam.

- Reason for equanimity is Brahma Jnanam, knowledge of oneness but others project Gunas (Positive) and Doshas (Negative) and believe them to be real.
- Samatvam is state of mind.
- Situations can't express their emotions to us.
- We assign superiority and inferiority to them and suffer.
- World, inert, cannot assert superiority or inferiority.
- Human have self consciousness, have individuality, reflected Consciousness, which reveals the emotions in the mind impacting us.

I) Suhrt :

- Jnani sees everyone as one, does not hate anyone, has unconditional love for all.

II) Mitra :

- No expectations from friends.

III) Papi :

- One who tortures us.

IV) Udasinaha :

- No belongingness to any group or person – good or bad.

V) Madhyastaha :

- Wishes good for everyone, friends and enemies.

VI) Dveshaha :

- One who criticises us and indulges in negative publicity.
- One who mars our name and fame.

VII) Bandishu :

- Blood relative.

VIII) Sadishu :

- One who lives as ordained by Dharma Shastra.

IX) Papesu :

- One who does all restricted actions by Shastra.
- Jnani sees everyone as forms of Brahman, self conscious, Brahma Svarupa.

Gita :

विद्याविनयसम्पन्ने
ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च
पण्डिताः समदर्शिनः ॥ ५-१८ ॥

**vidyāvinayasampannē
brāhmaṇē gavi hastini |
śuni caiva śvapākē ca
paṇḍitāḥ samadarśinaḥ || 5-18 ||**

Sages look with an equal eye upon a brahmana endowed with learning and humility, on a cow, on an elephant, and even on a dog and an outcaste. [Chapter 5 – Verse 18]

- Sees one reality in all.
- Freed from cycle of birth and death, joys and sorrows.
- Samabuddhi Visishyate.

Topic 2 :

Verse 10 – 15 : Antaranga Sadhanam (Rules for meditation)

Verse 10 :

योगी युञ्जीत सततम्
आत्मानं रहसि स्थितः ।
एकाकी यतचित्तात्मा
निराशीरपरिग्रहः ॥ ६-१० ॥

yōgī yuñjīta satatam
ātmānaṃ rahasi sthitaḥ |
ēkākī yatacittātmā
nirāśīraparigrahaḥ ||6-10||

Let the yogi try constantly to keep the mind steady, remaining in solitude, alone with the mind and body controlled, free from hope and greed. [Chapter 6 – Verse 10]

a) Sthitah Ekaki Rahasi Yatacittama :

- Remaining alone in solitude with a restrained body and mind.

b) Nirashi :

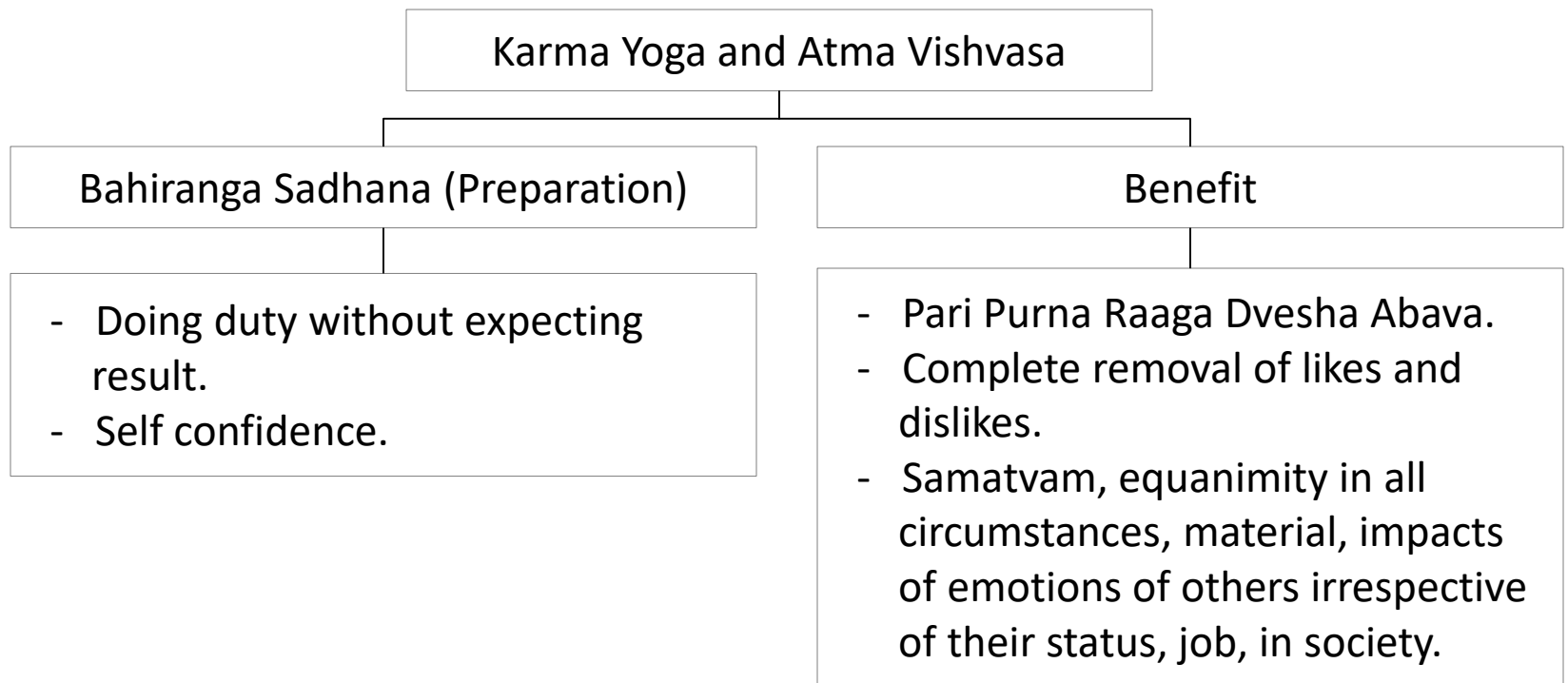
- Without any desire.

c) Aparigraha :

- And without any possession.

d) Yogi Satatam Yunjita Atmanam :

- A Yogi should constantly engage the mind in meditation.



- Likes and dislikes subside gradually, no importance given to his or others individuality.
- Respects everyone.
- Underlying Brahma Jnanam has sound strong roots in his mind.
- Now Antaranga Sadhana Rules, rules for Dhyanam.
- How Yogi should meditate with mind fully absorbed in pure Consciousness?

Rules :

i) Rahisi Sthitaha :

- In solitude, no need to show off to others as it will strengthen individuality.
- Do Dhyanam for peace of mind, not for publicity.

ii) Ekaki :

- Unaccompanied, with desire of Moksha, renunciation.

iii) Yata Chitatma :

- Controlling mind and body by disciplined, controlled lifestyle, austerity, tapas.

iv) Nirasi :

- Completely given up desires, with desire – individuality strong, can't give up with knowledge.

v) Aparigraha :

- Away from possessions for life.
- Parigraha means possessions, tempt and disturb us.
- Leave possessions, impermanent.

Yoga Sutra :

- Satu Dirgah Kale...
- Do for long Duration, consistently without gap.
- Do Dhyanam to get knowledge of absolute reality and its benefits.

Verse 11 :

शुचौ देशे प्रतिष्ठाप्य
स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं
चैलाजिनकुशोत्तरम् ॥ ६-११ ॥

śucau dēśē pratiṣṭhāpya
sthiramāsanam ātmanah |
nātyucchritaṁ nātinīcaṁ
cailājina kuśōttaram ||6-11||

Having established a firm seat of his own in a clean spot, neither too high nor too low, made of a cloth, a skin and kusa-grass, one over the other... [Chapter 6 – Verse 11]

a) Suchau Dese :

- In a clean spot.

b) Sthiram Pratisthapaya Atmanah Asanam :

- One should firmly fix ones own seat.

c) Chailajitnakusottaram :

- Which consists of a cloth, a skin and kusa grass, one over the other.

d) Na Atyuchhritam :

- Not too high.

e) Na Atinīcam :

- Not too low.
- Place, where noble have meditated, clean place by Mantra Shuddhi.
- Face north, physically and mentally clean.

Verse 12 :

तत्रैकाग्रं मनः कृत्वा
यतचित्तेन्द्रियक्रियः ।
उपविश्यासने युञ्ज्याद्
योगमात्मविशुद्धये ॥ ६-१२ ॥

tatraikāgraṁ manaḥ kṛtvā
yatacittēndriyakriyāḥ |
upaviśya"sanē yuñjyād
yōgamātmaviśuddhayē || 6-12 ||

There, having made the mind single pointed, with the actions of the mind and the senses controlled, let him, seated on the seat, practise yoga for the purification of the self. [Chapter 6 – Verse 12]

a) Upavisya Tatra Asane :

- Seated there on the seat.

b) Yatacittendriyakriyah Krtva Manah Ekagram :

- Having restrained the activities of the mind and sense organs and having made the mind one pointed.

c) Yunjyad Yogam Atma Visuddhyate :

- One should practice Dhyana yoga for mental purification.
- Control sense organs – Karma Indriyas, Jnana Indriyas and Chitta Kriya, activity of mind.
- Make mind focussed, single pointed.
- Why Meditation?
- Atma Vishuddaye – to make mind pure, strengthen with Viveka, Vairagyam (Dispassion – nonattachment).

Verse 13 :

समं कायशिरोग्रीवं
धारयन्नचलं स्थिरः ।
सम्प्रेक्ष्य नासिकाग्रं स्वं
दिशश्चानवलोकयन् ॥ ६-१३ ॥

samaṁ kāyaśirōgrīvaṁ
dhārayannacalaṁ sthiraḥ ।
samprēkṣya nāsikāgraṁ svaṁ
diśaścānavalōkayan ॥ 6-13 ॥

Let him firmly hold his body, head and neck erect and still, gazing at the tip of the nose, without looking around. [Chapter 6 – Verse 13]

a) Sthirah Dharayan Kayasirogrivan Samam Achalam :

- Remaining firm, holding the trunk, head and neck erect and steady.

b) Cha Anavalokayan Disah Sampreksya Svam Nasikagram :

- And not looking around, one should look at the tip of one's own nose (as it were).
- Holding body, head, neck firm, comfortable.
- Without looking in any direction, look at eyes as though at tip of nose.
- Eyes not tightly closed or open, closed gently.

Verse 14 :

प्रशान्तात्मा विगतभीः
ब्रह्मचारिव्रते स्थितः ।
मनः संयम्य मच्चित्तः
युक्त आसीत् मत्परः ॥ ६-१४ ॥

praśāntātmā vigatabhīḥ
brahmacārivratē sthitaḥ ।
manaḥ saṁyamyā maccittaḥ
yukta āsīta matparaḥ ||6-14||

Serene-minded, fearless, firm in the vow of Brahmacarya, having controlled the mind, meditating, thinking of Me and balanced, let him sit, having Me as the supreme goal. [Chapter 6 – Verse 14]

a) Sthitah Brahmacarivrate Prashantatma Vigatabhih:

- Remaining in the vow of Brahmacharya with a calm mind without anxiety,

b) Samyama Manaha Yukta Asita Matchittah Matparah :

- And restraining the mind, the disciplined one should remain with the mind fixed on me and with me as the supreme goal.

I) Prashanta Atma :

- Keep mind peaceful by practicing Karma Yoga and Vairagyam.

II) Vigatbhih :

- Fearless, not anxious.

III) Brahmachari Vrtah Stitaha :

- Firm in celibacy, avoid physical relations is an important rule.

IV) Matchitta :

- Brahman and I are one and same, Saguna Brahma Dhyanam.
- Advaitam – Brahman alone real, nothing other than Brahman.
- Nothing other than Brahman exists.

Brahman	Object of Knowledge
I - Knower	Brahman

ब्रह्मार्पणं ब्रह्म हविः
ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं
ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

brahmārpaṇam brahma havih
brahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyam
brahma karma samādhinā || 4-24 ||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

V) Mat Parah :

- Keep me as goal.

तानि सर्वाणि संयम्य
युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि
तस्य प्रज्ञा प्रतिष्ठिता ॥ २-६१ ॥

tāni sarvāṇi samyamya
yukta āsīta matparaḥ |
vaśē hi yasyēndriyāṇi
tasya prajñā pratiṣṭhitā || 2-61 || 437

Having restrained them all, He should sit steadfast intent on Me; his wisdom is steady whose sense are under control. [Chapter 2 – Verse 62]

VI) Aim :

- To be one with pure consciousness in form of happiness, meditate upon its nature.

Verse 15 :

युञ्जन्नेवं सदात्मानं
योगी नियतमानसः ।
शान्तिं निर्वाणपरमां
मत्संस्थामधिगच्छति ॥ ६-१५ ॥

yuñjannēvaṁ sadātmānaṁ
yōgī niyatamānasah |
śāntiṁ nirvāṇaparamāṁ
matsamsthām adhigacchati ||6-15||

Thus, always keeping the mind balanced, the yogi, with his mind controlled, attains the peace abiding in Me, which culminates in total liberation (nirvana or moksa). [Chapter 6 – Verse 15]

a) Evam Yunjan Atmanam Sada Niyatamanasah :

- Thus engaging the mind in meditation constantly with a restrained mind.

b) Yogi Adhigachhati Santim :

- The Yogi attains peace.

c) Matsamstham Nirvanaparam :

- Which belongs to me and which culminates in liberation.

I) Niyata Manasa :

- Mind peaceful, well resolved, for gaining maturity withdraws from worldly things, duties, responsibilities.

II) Nirvanam :

- Unwavering, steady.
- Fire principle after burning resolves into Agni Tatvam.
- Similarly, individuality resolves into pure Consciousness.
- Yogi enjoys Supreme unwavering peace belonging to Paramatma in the depth of his mind.
- Actions don't impact him because he thinks of Philosophical facts always.
- His mind not disturbed by praise or criticism from others.
- If mind gains knowledge of pure Consciousness, it becomes free from cycle of birth and death.

Bahiraga Sadhana Again : Verse 16 + 17

Verse 16 :

नात्यश्नतस्तु योगोऽस्ति
न चैकान्तमनश्नतः ।
न चातिस्वप्नशीलस्य
जाग्रतो नैव चार्जुन ॥ ६-१६ ॥

nātyaśnatastu yōgō'sti
na caikāntamanaśnataḥ ।
na cātisvapnaśīlasya
jāgratō naiva cārjuna || 6-16 ||

Verily, yoga is not possible for him who eats too much, nor for him who does not eat at all; nor for him who sleeps too much, nor for him who is (always) awake, O Arjuna. [Chapter 6 – Verse 16]

a) Yogah Asti Na Atyasnatah Tu :

- Dhyana Yoga is not possible for one who eats too much.

b) Na Cha Anasnatah Ekantam :

- Nor for one who does not eat at all.

c) Na Cha Atisvapnasilasya Na Cha Eva Jagratah, Arjuna :

- Neither for one who sleeps too much nor one who is ever awake, oh Arjuna.

Moderation life :

- Not avoid, overdo anything as long as we are doing Dharma.
- Don't fast or feast, can't do Dhyana without eating or over eating.
- One with inadequate sleep or always sleeping can't meditate.
- There should be moderation in thinking, talking, bodily actions, deeds, enjoyments, sense pleasures, eating, sleeping.
- **Ahara Niyama, Chapter 4 :**
 - $\frac{1}{2}$ stomach – solid food, $\frac{1}{4}$ - liquid, $\frac{1}{4}$ empty for air circulation.

Essence :

- Be moderate in all activities to be successful in meditation (Negatively said here).

Verse 17 :

युक्ताहारविहारस्य
युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य
योगो भवति दुःखहा ॥ ६-१७ ॥

yuktāhāravihārasya
yuktacēṣṭasya karmasu |
yuktasvapnāvabōdhasya
yōgō bhavati duḥkhahā || 6-17 ||

Yoga becomes the destroyer of pain for him who is moderate in eating and recreation, who is moderate in his exertion during his actions, who is moderate in sleep. [Chapter 6 – Verse 17]

a) Yogah Bhavatih Dukhaha :

- Dhyana Yoga becomes the destroyer of sorrow.

b) Yuktahara Viharasya :

- For one who is moderate in eating and recreation.

c) Yuktasvapnava Bodhasya :

- Who is moderate in sleeping and waking.

d) Yuktacestasya Karmasu :

- And who is moderately engaged in actions.

Positive angle here, moderation in :

I)

In	
Ahara	- Limited meals
Vihara	- Walking – not too much or too little
Cheshta Karmasu	- Working life - Balanced
Svapna	- Sleep Adequate

II) For such a disciplined person, Yoga helps in liberation from Samsara, cycle of birth and death.

- One who limits himself will be happy in material and spiritual life.

Topic 3 :

Dhyana Svarupam and Dhyana Phalam : Verse 18 – 32 (Essence of the Chapter)

Verse 18 :

यदा विनियतं चित्तम्
आत्मन्येवावतिष्ठते ।
निःस्पृहः सर्वकामेभ्यः
युक्त इत्युच्यते तदा ॥ ६-१८ ॥

yadā viniyataṁ cittam
ātmanyevāvatiṣṭhate ।
niṣpṛhaḥ sarvakāmebhyaḥ
yukta ityucyate tadā || 6-18 ||

When the perfectly controlled mind rests in the Self only, free from longing for all (objects of) desires, then it is said : 'He is united' (Yuktah). [Chapter 6 – Verse 18]

a) Yada Viniyatam Chittam, Avatisthate Atmani Eva :

- When the restrained mind abides in the Atma itself.

b) Tada :

- Then,

c) Nissprahah Sarvakamebyah iti Uchyate Yuktaḥ :

- The meditator who is detached from all the sense – objects is called a yogi.
- Yogi is one whose mind is resolved in nondual Atma, Samadhi, meditative state of absorption.

- His mind is resolved into pure consciousness, no transactions.
- Mind imbibes nature of pure consciousness, not interested in worldly objects or heavenly objects (Kama destroyed).
- Yogi meditating with dispassion, becoming stronger, enjoying meditation, becomes a Yuktaha.

Verse 19 :

यथा दीपो निवातस्थः
नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य
युञ्जतो योगमात्मनः ॥ ६-१९ ॥

yathā dīpō nivāasthah
nēṅgatē sōpamā smṛtā |
yōginō yatacittasya
yuñjatō yōgamātmanah || 6-19 ||

As a lamp placed in a windless place does not flicker, is a simile used to describe the yogi of controlled mind, practising yoga of the Self (or absorbed in the yoga of the Self). [Chapter 6 – Verse 19]

a) Sa Upama Smrta Yatachittasya Yoginah Yunjatah Yogam Atmanah :

- The following simlie is mentioned for the restrained mind of a Yogi who is practicing Dhyana Yoga of the Atma.

b) Yatha Dipah Nivatasthah Na Ingate :

- It is like a lamp in a windless spot which does not flicker.

I) Keep lamp in windless place, it will be undisturbed, unwavering.

II) Atmana Yogam :

- Dhyana Yogi meditating upon self, pure consciousness is compared with unwavering lamp kept in windless place.

Chapter 2 :

इन्द्रियाणां हि चरतां
यन्मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां
वायुर्नावमिवाम्भसि ॥ २-६७ ॥

indriyāṇāṃ hi caratām
yanmanō'nuvidhīyatē |
tadasya harati prajñām
vāyurnāvam ivāmbhasi || 2-67 ||

For, the mind which follows in the wake of the wandering senses, carries away his discrimination, as the wind carries away a boat on the waters. [Chapter 2 – Verse 67]

- If mind goes behind sense organs, it gets carried away like boat in windy ocean.
- Sense organs disturb knowledge learnt in vedas.
- Absence of wind is Variagyam, dispassion.
- Be unattached to world, sense objects, relationships, to gain Atma Jnanam.
- Wind – behaves like enemy for flame and puts it off or it behaves like a friend to Agni and burns a forest.

- Wind is comparable to desire for worldly sense pleasures (Places, tastes, gardens etc).
- One can forget all knowledge, the sense pleasures can put off the flame of Jnanam.
- Glass case is Vairagyam, detachment, dispassion case one can wear and then one can meditate.

• **Essence of this sloka :**

Importance of dispassion (Vairagyam) and Abhyasa (Practice).

Verse 20 :

यत्रोपरमते चित्तं
निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं
पश्यन्नात्मनि तुष्यति ॥ ६-२० ॥

yatrōparamatē cittam
niruddham yōgasēvayā |
yatra caiva'tmanātmānam
paśyannātmani tuṣyati || 6-20 ||

When the mind, restrained by the practice of Yoga, attains quietitude and seeing the Self by the self, he is satisfied in his won Self; [Chapter 6 – Verse 20]

a) Yatra Chittam Niruddham Yoga Sevayah :

- One should know that to be in Samadhi, where in the mind by the practice of meditation remains undisturbed.

b) Uparamate :

- Quietens.

c) Cha Yatra Eva :

- And wherein.

d) Pashyan Atmanam Atmana Tushyati Atmani :

Benefits of Dhyanam :

- One perceives the Atma with the pure mind and rejoices in the Atma.
- One understands pure consciousness exists equally in all.
- One develops equanimity towards all objects, situations without likes and dislikes.

Samprajyata Samadhi :

- Awareful mind is resolved in meditation.

Asamprajyata Samadhi :

- Awareful mind is resolved in Samadhi.
- Mind meditates on pure Consciousness, absolute reality.
- Yogas Chitta Vritti Nirodha.
- Samadhi Yoga, is negation of thoughts, completely resolved and rested mind.

Sleep	Yoga
- Mind naturally resolves.	- Resolve mind in pure Consciousness with effort and practice of Dhyanam. - Very powerful, results in Mukti.

Atmana	Atmanam	Pashyan
- By the mind.	- Absolute reality	- Having well understood, well absorbed in it.

Chapter 2 :

श्रीभगवानुवाच ।
 प्रजहाति यदा कामान्
 सर्वान्पार्थ मनोगतान् ।
 आत्मन्येवात्मना तुष्टः
 स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca
 prajahāti yadā kāmān
 sarvān pārtha manōgatān ।
 ātmanyēvātmanā tuṣṭaḥ
 sthitaprajñastadōcyatē || 2-55 ||

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

Chapter 3 :

यस्त्वात्मरतिरेव स्याद्
 आत्मतृप्तश्च मानवः ।
 आत्मन्येव च सन्तुष्ट
 तस्य कार्यं न विद्यते ॥ ३-१७ ॥

yastvātmaratirēva syād
 ātmatṛptaśca mānavaḥ ।
 ātmanyēva ca santuṣṭaḥ
 tasya kāryaṁ na vidyatē || 3-17 ||

But, the man who rejoices only in the Self, who is satisfied with the Self, who is content in the Self alone, for him verily there is nothing (more) to be done. [Chapter 3 – Verse 17]

- With a mature mind and well understood knowledge of reality, he enjoys the happiness in the depth of his mind.
- Atma is of nature of ultimate happiness.
- **Atma Tushtihi :**
Mind happy within oneself.
- Mind enjoys absolute peace and can comprehend knowledge of pure consciousness very well which brings happiness to the mind.

Benefit of Dhyanam :

- Boundless, limitless happiness.
- Atma Brahman not bound by place, time, object, Aparichinam, all pervading, eternal, limitless, incomparable happiness.
- This happiness comes in the mind.

Discriminate :

- Permanent and impermanent Sukham.

Verse 21 :

सुखमात्यन्तिकं यत्तद्
बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं
स्थितश्चलति तत्त्वतः ॥ ६-२१ ॥

sukham ātyantikaṁ yat tad
buddhigrāhyam atīndriyam ।
vētti yatra na caivāyaṁ
sthitaścalati tattvataḥ ||21||

When, he (the yogi) feels that infinite Bliss, which can be grasped by the (pure) intellect and which transcends the senses – wherein established he never moves from the reality; [Chapter 6 – Verse 21]

a) Yatra Vetti :

- One should know that to be Samadhi where in one appreciates.

b) Tad Atyantikaṁ Sukham :

- That limitless Ananda.

c) Yad Atindriyam :

- Which is beyond sense organs.

d) Buddhigrahyam :

- And which is grasped by the intellect.

e) Cha Eva Sthitah Ayam Na Chalati :

- And remaining in which one does not slip.

- One who enjoys knowledge acquired by intellect never slips from it because he has started enjoying happiness born out of knowledge.
- When he is working, his mind is strong as a result of meditation.
- In meditation, mind is absorbed in knowledge of Consciousness.
- Tatva Nishta, Deep, firm in knowledge of absolute reality is benefit of Nididhyasanam.
- Nididhyasanam – is meditation on Atma after Sravanam and Mananam.
- Clarity comes in Dhyanam.
- Wrong notions about us and world goes off in Nididhyasanam.

Verse 22 :

यं लब्ध्वा चापरं लाभं
मन्यते नाधिकं ततः ।
यस्मिन्स्थितो न दुःखेन
गुरुणापि विचाल्यते ॥ ६-२२ ॥

**yaṁ labdhvā cāparam lābham
manyatē nādhikam tataḥ |
yasmin sthitō na duḥkhēna
guruṇā'pi vicālyatē ||22||**

Which having obtained, he thinks there is no other gain superior to it; wherein established, he is not moved even by heavy sorrow. [Chapter 6 – Verse 22]

a) Labdhva Yam Cha :

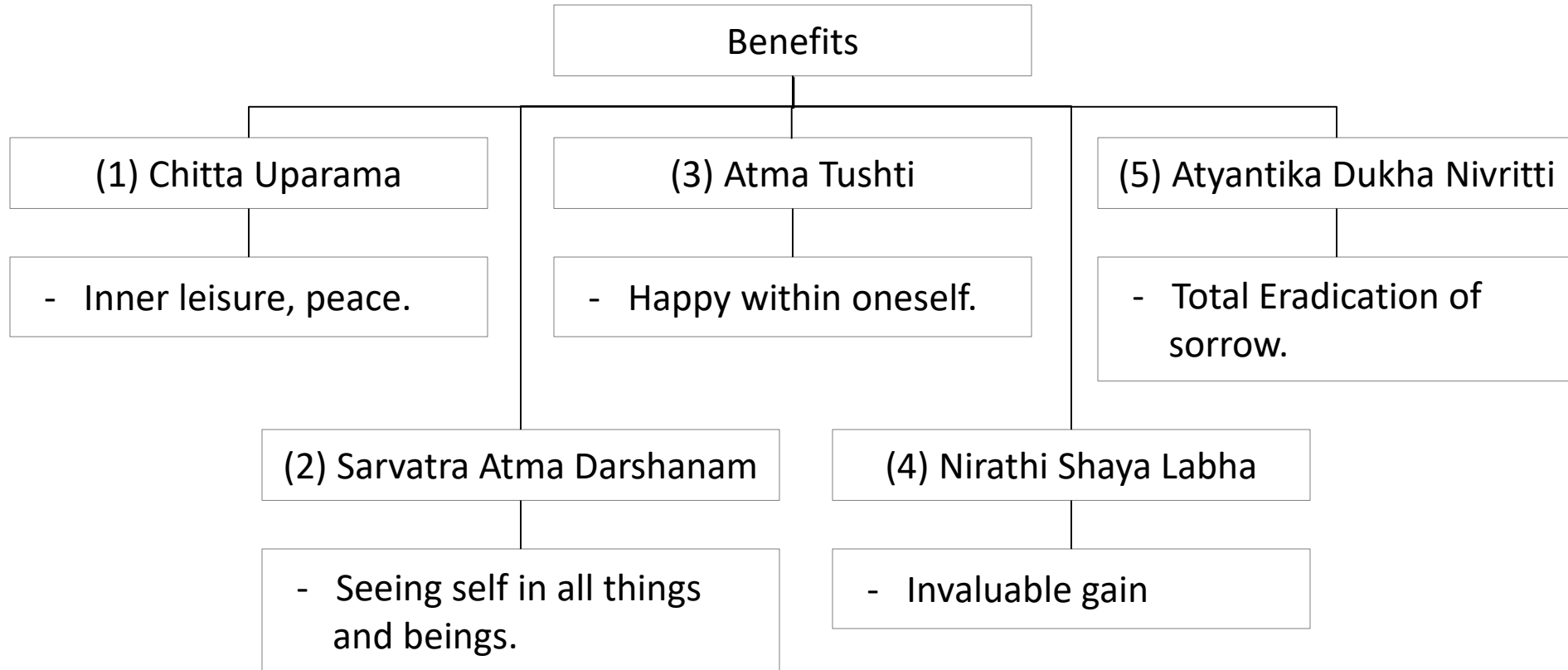
- One should know, that to be in Samadhi, is attaining which.

b) Na Manyate Aparam Labham Adhikam Tatah :

- One does not consider any other attainment to be superior to that.

c) Sthitah Yasmin Na Vichalyate Api Guruna Dukhena :

- And remaining in which one is not shaken even by greatest calamity.



- Knowledge of Atma acts as a shock absorber.
- Sorrow does not impact him.
- Having obtained Atma, nothing superior needs to be achieved, is firm in the knowledge.

Gurunapi Dukha Na Vichalyate :

- However big, sorrow, remains unshaken, has strength in mind, can stand any thunderbolt.
- All sorrows can be handled by strength of Advaita Jnanam, right perception.

Verse 23 :

तं विद्याद् दुःखसंयोग
वियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्योः
योगोऽनिर्विण्णचेतसा ॥ ६-२३ ॥

taṁ vidyād-duḥkhasaṁyōga
viyōgaṁ yōgasamjñitam |
sa niścayēna yōktavyaḥ
yōgō'nirviṇṇacētasā || 6-23 ||

Let it be known; the severance from the union with pain is yoga. This yoga should be practised with determination and with a mind steady and undespairing. [Chapter 6 – Verse 23]

a) Vidyat Tam :

- One should know that state.

b) Dukha Samyogaviyogam :

- Which is dissociation from association with sorrow.

c) Yogasamjnitam :

- To be known as Samadhi.

d) Yogah Sah Yuktavyah Nishchayena :

- Dhyana Yoga leading to that should be practiced with firmness.

e) Anirvinnacetasa :

- And with a fearless mind.

i) Dukha Samyoga Viyogam :

- Dissociation from association with sorrow.
- We all think sorrow in our mind is a reality.
- When transacting, sorrows come in association with mind, but we think we are sorrowful.
- Discriminate mind and Atma.

Mind	Atma
<ul style="list-style-type: none">- Happiness, Sadness, Vrittis, state of mind, not real, only superficial.- Impermanent, so many Joys and sorrows have come and gone.- Understand this in depth, discriminate.	<ul style="list-style-type: none">- Atma – Sakshi, ever free, illumining the states of mind, changeless, Nitya Ananda Svarupa.- Train mind to be associated with Sakshi and remain firm in this knowledge.

II) Conclusion :

- **Benefits of Dhyanam :**

- i. Chitta Uparama.
 - ii. Atma Darshanam
 - iii. Atma Tushti
 - iv. Tatwa Nishta
 - v. Nirathi Shaya Labha
 - vi. Atyantika Dukha Nivritti
 - vii. Atyantika Sukham
 - viii. Dukha Samyoga – Viyoga.
- Mind resolves completely into Atma, understanding its nature of pure Consciousness and rejoices in it.
 - Understands the limitless happiness.
 - Remain steadfast in the knowledge of absolute reality, incomparable, unparallel, unimpacted by any joy or sorrow.
 - Atma does not associate with any sorrow.

III) Saha Yogaha Yuktavyaha Eva :

- One who wants Moksha, having obtained Jnanam through Sravanam and Mananam, should practice Nididhyasanam.
- Set time and meditate, practice persistently, even if you fail initially.
- Maintain dispassion with sense objects, persistently, with firm mind.
- One gets peace of mind and one can share it with others.

Verse 24 – 26 :

- What should we do in Meditation?

Verse 24 :

सङ्कल्पप्रभवान्कामान्
त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं
विनियम्य समन्ततः ॥ ६-२४ ॥

saṅkalpaprabhavān kāmān
tyaktvā sarvānaśēṣataḥ |
manasaivēndriyagrāmaṁ
viniyamya samantataḥ || 6-24 ||

Abandoning, without reserve, all desires born of sankalpa, and completely restraining the whole group of senses by the mind from all sides... [Chapter 6 – Verse 24]

a) Asesatah Tyaktva :

- Having completely given up.

b) Sarvan Kaman :

- All desires.

c) Sankalpaprabhavan :

- Born out of fancies.

d) Viniyamya Indriyagramam Samantatah Manasa Eva :

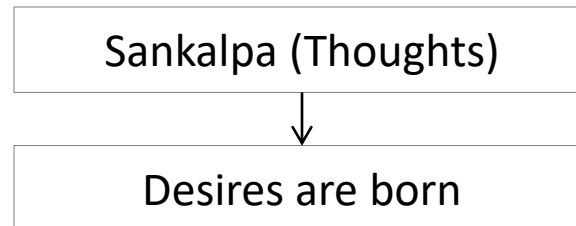
- One should restrain the group of sense organs from all directions by the mind.

What should we do in Meditation?

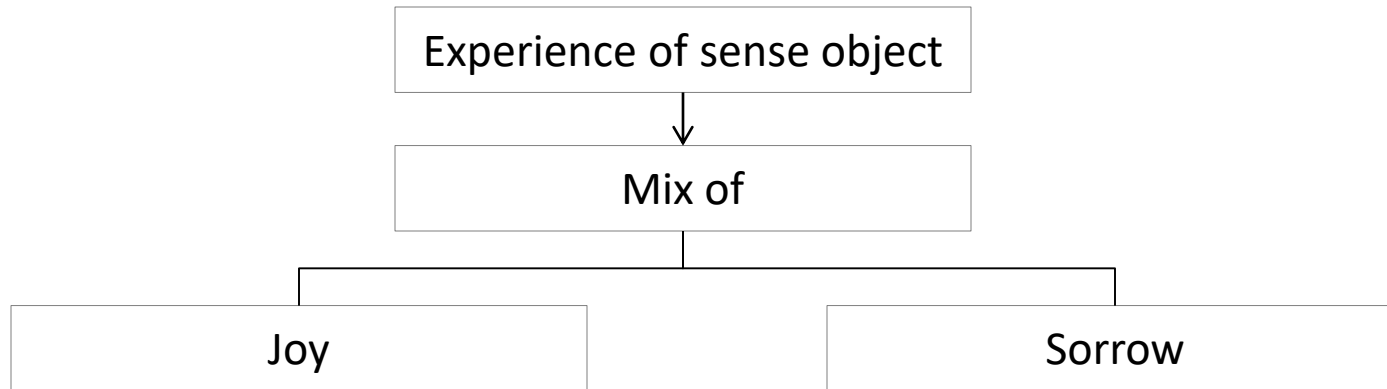
- Give up all objects of desires totally.

I) Sankalpaha Prabavan Kaman :

- Sankalpaha = Taste for enjoyment of sense objects.
- I like music, food, scenic places, clothes, experiences which please the sense organs and creates longing for more of it.
- There seems to be no end to this feeling.
- At some level, have to give it up.
- If you have excessive desire for sense objects, can't do Dhyanam.



- Feel something is good to have, possess, experience, desires are born.
- Desire keeps thoughts lingering in the mind again and again.



- We feel something will be good based on habit or registration of past experiences.

II) Areshataha Tyaktva :

- Should destroy excessive desire for sense objects when Vasanas keep lingering and press for more and more.
- Registration of past experiences is Vasana.
- Material world will keep us pulling.

III) Indriya Gramam Manasa Eva Viniyamya :

- Group of sense organs are controlled by mind, using discriminative power, and practicing Kshama and Damaha.
- How to practice this?

Verse 25 :

शनैः शनैरुपरमेद्
बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा
न किञ्चिदपि चिन्तयेत् ॥ ६-२५ ॥

śanaiḥ śanairuparamēd
buddhyā dhṛtigrhītayā |
ātmasaṁsthaṁ manaḥ kṛtvā
na kiñcidapi cintayēt || 6-25 ||

Little by little, let him attain quietude by his intellect held firm; having made the mind established in the Self, let him not think of anything. [Chapter 6 – Verse 25]

a) Upamet :

- One should withdraw the mind.

b) Shanaih, Shanaih :

- Gradually.

c) Buddhya Dhrtigrhitaya :

- By the intellect which is endowed with will.

d) Krtva Manah Atma Samstham :

- Having made the mind abide in Atma.

e) Na Chintayet Kin Chid Api :

- One should not think of anything else.

I) Shanaih, Shanaihi :

- Slowly, steadily, sit and meditate on Annamaya, Pranamaya, manomaya, vigyanamaya, Anandamaya, one by one Taittiriya Upanishad teaches.
- Negate all, one by one.

II) Atma Samastham Manah Kritva :

- Mind should meditate deeply about Atma.

III) Na Kinchit Api Chintayet :

- Should stop thinking of all other things...
- Sajatiya Vritti Pravaha...

Definition of Meditation :

- Vijatiya Vritti Nivritti Purvaka Sajatiya Vritti Pravaha.
- To remove unwanted thoughts and fix mind on what it should think is meditation.
- Vijatiya Vritti Nivritti is removing all our thoughts except pure consciousness.
- Nature of Dhyanam taught by Lord Krishna in 2 verses (Verse 24, 25).

Verse 26 :

यतो यतो निश्चरति
मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतद्
आत्मन्येव वशं नयेत् ॥ ६-२६ ॥

yatō yatō niścarati
manaścañcalamasthiram |
tatastatō niyamyaitad
ātmanyēva vaśam nayēt || 6-26 ||

From whatever cause the restless and the unsteady mind wanders away, from that let him restrain it and bring it back under the control of the Self alone. [Chapter 6 – Verse 26]

a) Nayet :

- One should bring back.

b) Etat Chanchalam Asthiram Manaha :

- The fickle, unsteady mind.

c) Vasam Atmani Eva :

- Under the control of oneself.

d) Niyamya :

- By restraining.

e) Tataha Tataha :

- From those objects.

f) Yatah Yatah :

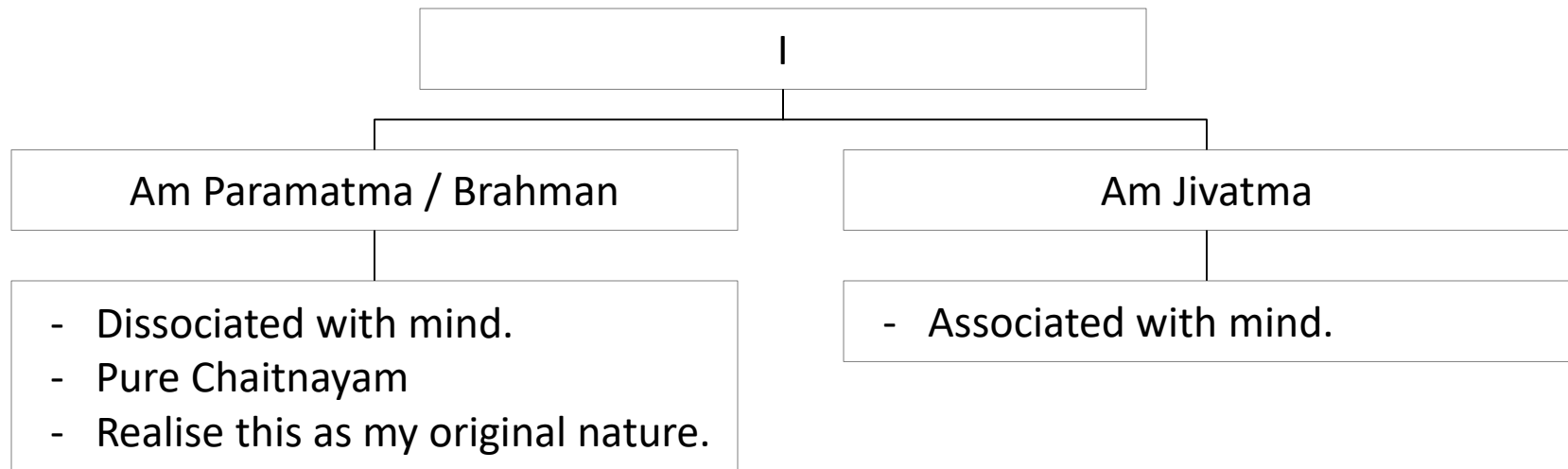
- Due to which.

g) Nishcharati :

- The mind goes out.

What is the nature of mind?

- To go towards sense objects through the senses.



Mind	Sense Organs	Sense Objects
<ul style="list-style-type: none">- Internal Instrument.	<ul style="list-style-type: none">- Eyes ears skin tongue nose.- External instrument.	<ul style="list-style-type: none">- Sight- Sound- Touch- Taste- Smell

Manage both

- I – Jivatma associated with mind become Karta, Bokta, am continuously driven by sense organs in the body towards sense objects in the external world.
- I get experience of seeing, smelling, tasting, hearing, touching.
- There is a constant struggle between Atma and sense organs.
- Mind has strength of habits, vasanas which make it restless, wavering, surfing channels, boring, not firm in anything, Asthiram.
- Know purpose of life, then you will make good use of life.
- Wherever wavering mind goes, restore to thoughts of Atma.
- Vijatiya Vritti Nivritti Purvaka, Sajatiya Vritti Pravaha.
- Redirect mind from unwanted thoughts processes and direct to Atma, slowly, steady focus in meditation is achieved.
- Meditation means to focus mind on Atma though it naturally turns outwards.

Verse 27 :

प्रशान्तमनसं ह्येनं
योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं
ब्रह्मभूतमकल्मषम् ॥ ६-२७ ॥

praśāntamanasaṃ hyēnaṃ
yōginaṃ sukham uttamam ।
upaiti śāntarajasaṃ
brahmabhūtamakalmaṣam || 6-27 ||

Supreme bliss verily comes to this yogi, whose mind is quite peaceful, whose passion is quietened, who is free from sin and who has become Brahman. [Chapter 6 – Verse 27]

a) Uttamam Sukham :

- Supreme Ananda.

b) Upaiti :

- Comes.

c) Hi Enam Yoginam :

- Indeed to this Yogi.

d) Akalmasham :

- Who is free from impurities.

e) Shantarajasam :

- Whose Agitations have subsided.

f) Prasantamanasam :

- Whose mind is totally tranquil.

g) Brahmabutam :

- And who has become Brahman.
- Brahma Satyam, nothing other than Brahman is real, nothing else exists.

Brahman	Body – Mind – Universe
- Atma Svarupam of Universe.	- Unreal - Product of Maya.

- Yogi does not search for happiness.
- Happiness comes in search of him.

Thiruvalluvar :

- Punyam and good Karma comes in search of deserving person.

How does this happen?

I) Shanta Rajasam Akalmasham :

- Rajasic Vrittis – tendencies – turbulances, excitement, frustration, restlessness get resolved.
- This is benefit of Dharma Anushtanam.
- Follow Karma Yoga, action without expectations for cleansing the mind.
- Mind free from restlessness.
- Akalmasham is one who has got rid of papas, free from defects, without desire – hatred – ignorance – doubts.
- Habitual harbour for the mind are the impurities, which are removed by Karma Yoga and Upasana.
- Saguna Brahma Upasana removes wavering nature of mind.

Sravanam	Mananam	Nididhyasanam
- Ignorance removed	- Doubts removed	- Viparita Bhavana, wrong notions removed.

- Jnani becomes Akalmasha.

II) Prashanta Manasam Yoginam :

- By Upasana, gaining good qualities, gaining Atma Jnanam, mind becomes very quiet.

Rajo Guna	Sattva	Tamas
- Removed	- Minimised - Mind quiet	- Destroyed

III) Hi Enam Uttamam Sukham Upaithi :

- This Yogi enjoys the highest joy in life.
- Happiness gained in Meditation can't be purchased by Money, power, relationship.
- Brahma Ananda Enjoyed in inner life with proper life style.

IV) Brahma Bhutam :

- Thought about Body, mind reduced.
- Body follows like Shadow, or burnt rope.
- Yogi is Jeevan Mukta, enjoys immense happiness, greatest benefit of Dhyanam.

Verse 28 :

युञ्जन्नेवं सदात्मानं
योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शम
अत्यन्तं सुखमश्नुते ॥ ६-२८ ॥

yuñjannēvaṁ sadātmānaṁ
yōgī vigatakalmaṣaḥ |
sukhēna brahmasaṁsparśam
atyantaṁ sukhamaśnutē ||6-28||

The yogi, always engaging the mind thus (in the practice of yoga), freed from sins, easily enjoys the infinite Bliss of “Brahman-contact”. [Chapter 6 – Verse 28]

a) Evam :

- Thus.

b) Sada Yunjan Atmanam :

- Constantly engaging the mind in meditation.

c) Vigatakalmasah Yogi :

- The Purified Yogi.

d) Sukhena Asnute :

- Effortlessly attains.

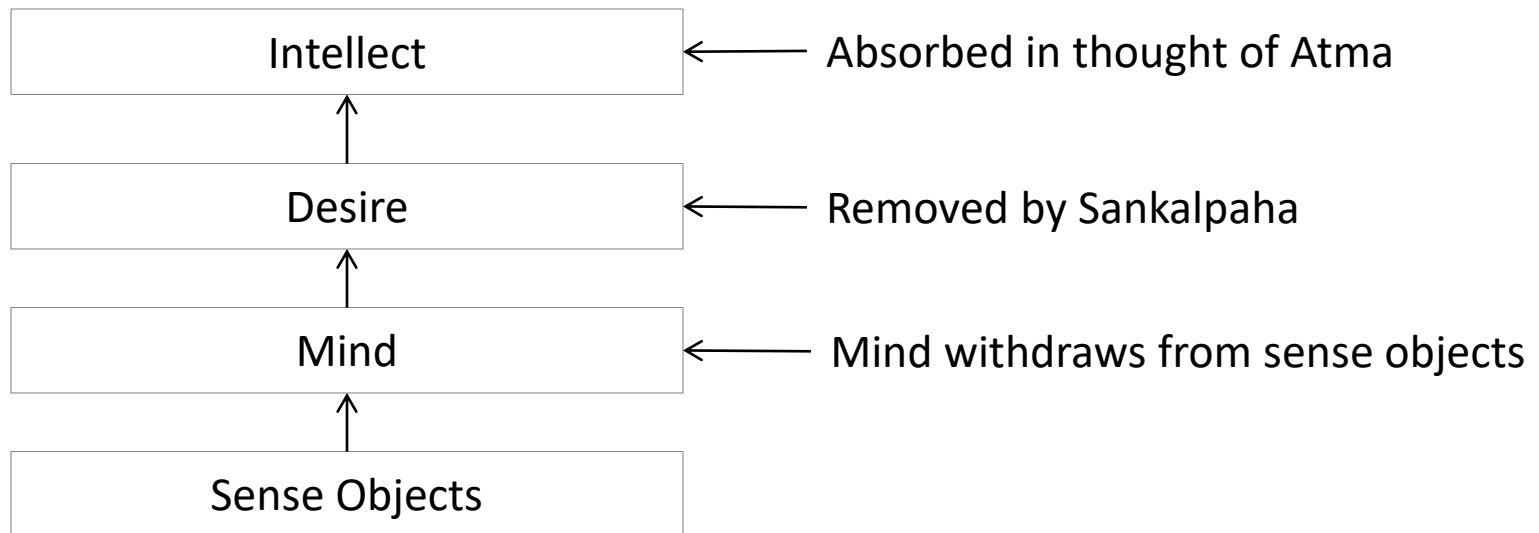
e) Atyantam Sukham :

- Limitless Ananda.

f) Brahmasamsparśam :

- Which belongs to Brahman.
- Having removed desires born out of Sankalpaha and won over sense organs by mind, steadily, firmly with intellect, withdraw mind from external sense objects and ensure mind is absorbed in the thought of Atma.

Stages in Meditation

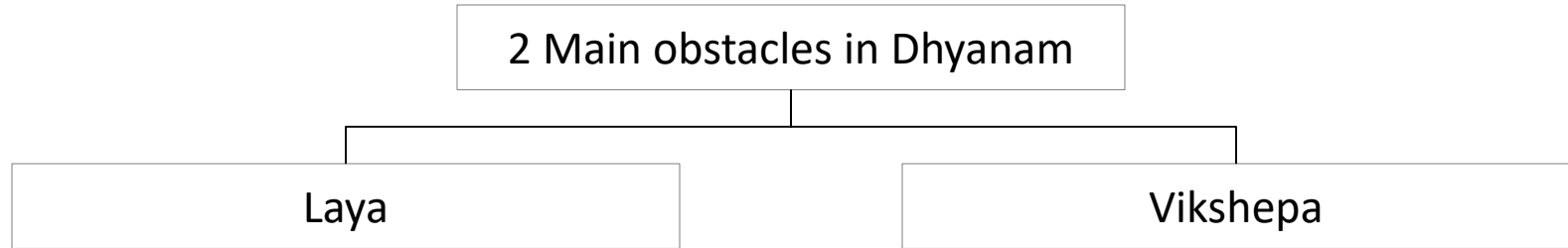


- As and when mind runs towards sense objects, Intellect pulls it back and keeps it in Atma.
- This Abhyasa, practiced for long time till mind free from all impurities (Raaga, Dvesha, Kama, Krodha, Moha, Madah, Matsarya).
- Yogi enjoys calm mind and highest level of happiness.

I) Yogi Atmanam Sada Evam Yunjam :

- Nidhidyasaka Yogi fixes his mind in Atma.

Patanjali :



- In momentary slackness or wavering mind, mind is distracted into other thoughts.

II) Sukhena Brahma Samsparsham :

- Mind is effortlessly one with pure Consciousness.
- Thoughts of Atma overpower other thoughts.
- Mind is free from worldly thoughts and individuality, all thoughts are absorbed in pure consciousness, Yogi becomes one with reality.

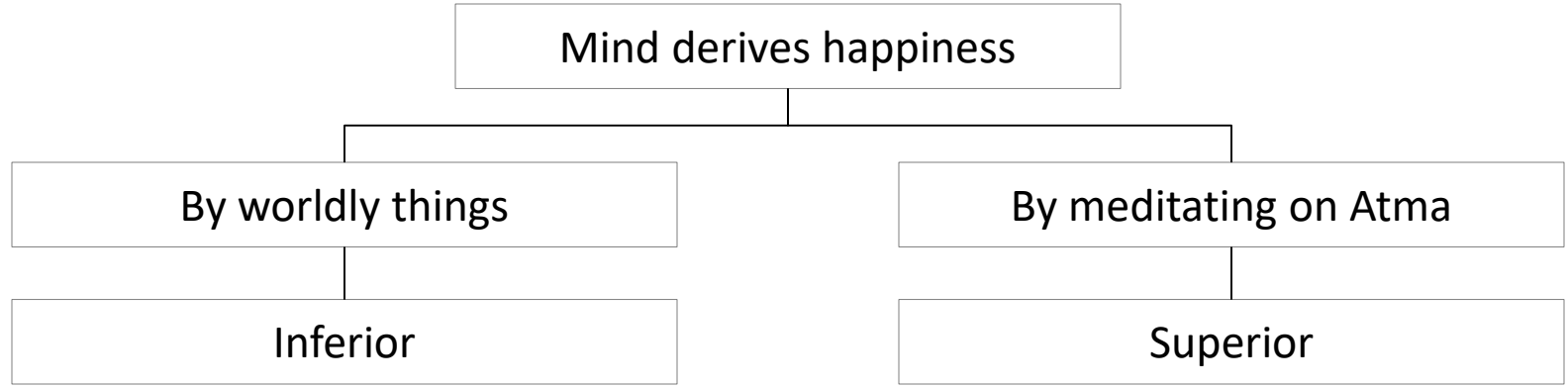
III) Atyanta Sukham Ashnute :

- Yogi attains incomparable happiness.

IV) Uttamam Sukham :

- Earlier Krishna said – highest level of happiness.

V) Nirathishaya Ananda :



- Yogi enjoys complete peace of mind by understanding he is not the mind but pure consciousness.
- Yogi is one whose personality fixes his mind in meditation, free from distractions and disturbances and whose mind is effortlessly one with pure consciousness.
- He enjoys incomparable happiness.

Oneness – Aikyam Revealed – Mahavakya Portion : Verse 29, 30, 31, 32

Verse 29 :

सर्वभूतस्थमात्मानं
सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा
सर्वत्र समदर्शनः ॥ ६-२९ ॥

sarvabhūtaṣṭham ātmānaṃ
sarvabhūtāni catmani |
īkṣatē yōgayuktātmā
sarvatra samadarśanaḥ || 6-29 ||

With the mind harmonised by yoga, he sees the Self abiding in all beings and all beings in the Self; he sees the same everywhere. [Chapter 6 – Verse 29]

a) Yogayukatma :

- One whose mind is disciplined through meditation.

b) Ikshate :

- Perceives.

c) Atmanam :

- The Atma.

d) Sarvabutastham :

- In all beings.

e) Cha Sarvabutani :

- And all beings.

f) Atmani :

- In the Atma.

g) Samadarshanah Sarvatra :

- He has the same vision everywhere.
- This is the highest benefit of Dhyanam.
- Yogi sees Atma existing in everybody and everybody existing in Atma.

Atma	Yuktama	Yoga Yukatma
- Self, pure Consciousness.	- Mind	- Mind established by Dhyanam on Atma.

- Yogi sees pure consciousness existing in everybody, does not see separate atma in each body.

Every body in Atma :

1st Step :

- Atma exists in oneself = Jeeva Buddhi
= Space exists in a room.

2nd step :

- Understanding all beings exist in Atma = Brahma Buddhi
= Space exists in all rooms.

3rd Step :

- All bodies exist in one consciousness.
- All buildings exist in one space.
- Buildings are apparent boundaries created in space.
- Benefit of Dhyanam is to perceive and understand Atma as one.

Misconceptions :

- Many apparent Atmas – Body, mind, individuality.

Reality :

- We are not many but only one.
- One Brahman appears to be many by Maya Shakti is essence of the Sloka.

Sarvatra Sama Darshana :

- With knowledge, perceives oneness.

Sense Organs	Intellect
- Perceive differences	- Understands Advaita Tatvam. - Nonduality seen by Jnanam.

Ikshate :

- Seeing not object but perceiving subject as only one.
- Differences are appearances of Maya.
- Dhyana Yogi perceives Atma in all beings and all beings in Atma.
- One same pure Consciousness everywhere, in everything, gives importance to that only.

Example :

- Earth revolving, sun stationary is understanding.
- Physical experience is Sun revolving, earth stationary.

Verse 30 :

यो मां पश्यति सर्वत्र
सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि
स च मे न प्रणश्यति ॥ ६-३० ॥

yō mām paśyati sarvatra
sarvaṃ ca mayi paśyati |
tasyāhaṃ na praṇaśyāmi
sa ca mē na praṇaśyati || 6-30 ||

He, who sees Me everywhere and sees everything in Me, he never gets separated from Me nor do I get separated from him. [Chapter 6 – Verse 30]

a) Aham Na Pranasyami Tasya :

- I am not lost to him.

b) Yah Pashyati Mam Sarvatra :

- Who sees me everywhere.

c) Cha Pashyati Sarvam Mayi :

- And sees everything in me.

d) Saha Cha Na Pranasyati Me :

- He also is not lost to me.

Paramartika Angle :

- Jnani understands nonduality of Jiva and Ishvara, is essence of verse 29 + 30.
- Body, mind complex is Upadhi, medium, superimposed in Atma.

- One Consciousness inside and outside body, Antar Bahishcha Tat Sarvam Vyapya Narayana Sthitaha.
- One who sees me everywhere and everyone in me.
- Jivatma and Paramatma is one and same Consciousness principle.
- Maya Shakti makes Jiva and Paramatma appear different.

Wave	Ocean
- Water	- Water - Large Spread

- 2 words used for Vyavahara.
- In reality one substance underlying wave and ocean.
- Intelligently perceive one Consciousness behind whole universe.
- For one who perceives me in this manner, Tasya Aham Na Pranashyami.
- I am never away from him or independent of him because everything is just an appearance.
- Water not independent of wave or ocean.
- For one who understands, Jivatma and paramatma is one, for him, I am not unknown, Na Pranashyami.
- To me also not unknown because he and I are one and the same.

- **Jnani Tu Atmaiva Me Matam :**

Jnani also understands himself to be pure Consciousness.

- Bhagavan is Nitya Jnana Svarupa or embodiment of knowledge.
- Jnani appears as though he has obtained Jnanam and removed ignorance.
- Bhagavan always possesses this Jnanam.

Shankara :

- Svatma hi Nama, Atma Eva Priyaha Bavati.
- I – Self makes everyone happy, god is embodiment of happiness.
- Happiness is only one. This principle Shankara explains here as basis for oneness.

Verse 31 :

सर्वभूतस्थितं यो मां
भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि
स योगी मयि वर्तते ॥ ६-३१ ॥

**sarvabhūtasthitaṃ yō māṃ
bhajatyēkatvamāsthitaḥ |
sarvathā vartamānō'pi
sa yōgī mayi vartatē || 6-31 ||**

He, who, being established in unity worships Me, dwelling in all beings, that yogi abides in Me whatever be his mode of living. [Chapter 6 – Verse 31]

a) Asthitah :

- One who has attained.

b) Ekatvam :

- The vision of oneness.

c) Yah Mam Bhajati Sarva Bhutasthitam :

- Worships me who am present in all beings.

d) Saha Yogi Vartate Mayi :

- That Yogi Abides in me.

e) Api Vartamanah Sarvatha :

- Though engaged in everyway.
- Advaita Jnana Svarupa Dhyanam emphasised in these verses, non dual consciousness principle.
- Pure Consciousness present in me and in all bodies is same.
- **Samyak Aparokshi Kritya :**
One who worships me as nondual consciousness in all beings.
- Yogi reaches state of liberation.

Gita :

श्रीभगवानुवाच ।
बहूनि मे व्यतीतानि
जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि
न त्वं वेत्थ परन्तप ॥ ४-५ ॥

śrībhagavānuvāca
bahūni mē vyatītāni
janmāni tava cārjuna |
tānyahaṃ vēda sarvāṇi
na tvaṃ vēttha parantapa || 4-5 ||

The Blessed Lord said : Many births of Mine have passed as well as yours, O Arjuna; I know them all but you know them not, O Parantapa (scorcher of foes). [Chapter 4 – Verse 5]

- Body, only appearance of Maya Shakti.
- Yogi possesses knowledge that Atma is Akarta, Abokta.
- Emphasis on nonduality of Atma.
- Meditate on principle of Advaita.

Verse 32 :

आत्मौपम्येन सर्वत्र
समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं
स योगी परमो मतः ॥ ६-३२ ॥

ātmaupamyēna sarvatra
samaṁ paśyati yō'rjuna |
sukhaṁ vā yadi vā duḥkhaṁ
sa yōgī paramō mataḥ || 6-32 ||

He who, through the likeness (sameness) of the Self, O Arjuna, sees equality everywhere, be it pleasure or pain, is regarded as the highest yogi. [Chapter 6 – Verse 32]

a) Arjuna :

- Oh Arjuna!

b) Atmapamyena :

- Keeping himself as the standard.

c) Saha Yogi Yaha Pashyati :

- That Yogi who sees.

d) Sukham Va Yadi Va Dukham Samam :

- Pleasure and pain alike.

e) Sarvatra :

- In all.

f) Matah Paramah :

- Is considered to be the greatest.
- Dhyana Yogi sees everyone as himself.
- Understands that he likes Sukham and dislikes Dukham.
- Hence, will not hurt anyone, will think good of those who also hurt him.
- Sees one consciousness everywhere, without likes and dislikes.
- Joy and sorrows change as per one's Karmas, Dharmic, Adharmic.
- **In relative reality, problems common to all.**
- Everyone goes through Birth, death, old age, disease.
- Jnani has unconditional love, follows Ahimsa, Loves and serve all, all are equal.
- Has Self control and worships of god, does duty of all human beings.
- Free from individuality.

- Individuality is apparent appearance caused by Maya, mind is Maya.
- If everyone sheds their individuality, all will be happy.
- Out of ignorance, one holds to individuality.
- Respect everyone's feelings in transactional life.
- Prays for betterment of everyone's thoughts and feelings.

Verse 33 – 36 :

- Dhyana Pratibandha and means to destroy them.

Verse 33 :

अर्जुन उवाच ।
योऽयं योगस्त्वया प्रोक्तः
साम्येन मधुसूदन ।
एतस्याहं न पश्यामि
चञ्चलत्वात्स्थितिं स्थिराम् ॥ ६-३३ ॥

arjuna uvāca
yō'yaṃ yōgastvayā prōktaḥ
sāmyēna madhusūdana |
ētasyāhaṃ na paśyāmi
cañcalatvāt sthitiṃ sthirām ||6-33||

Arjuna said : This 'Yoga of equanimity', taught by Thee, O slayer of Madhu, I see not its enduring continuity because of the restlessness (of the mind). [Chapter 6 – Verse 33]

a) Arjuna Uvacha :

- Arjuna said.

b) Madhusudhana :

- Oh Krishna!

c) Chanchalatvat :

- Because of restlessness.

d) Aham Na Pashyami :

- I don't see.

e) Sthiram Sthitim :

- The steady existence.

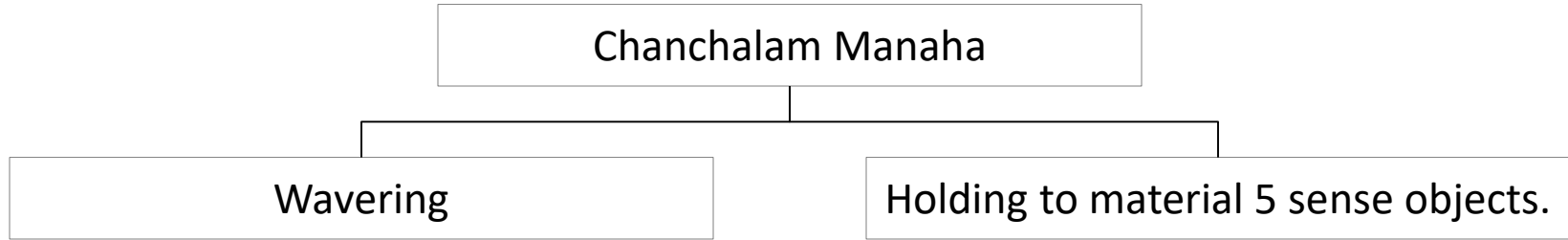
f) Etasya :

- Of this Yoga.

g) Yah Ayam Yogah Proktah Tvaya Samyena :

- Which Yoga was imparted by you as sameness of vision.
- Dhyana Yogi knows all experiences of Joys and sorrows.
- He is without likes and dislikes from transactional perspective.
- From absolute reality perspective, he has knowledge of pure consciousness present in all.
- Dhyana Yogi has done Sravanam, Mananam, Nididhyasanam, understood Advaita Siddhanta clearly.
- Madhusudhana – one who has killed Madhu Demon.
- Demon is Agyanam (ignorance), Samshaya (doubt), Viparyaya (wrong notions).

- Invoke God who kills these obstacles, demons.
- Seems equal presence of consciousness in all, has calmness because of oneness.
- Traya Proktaha, Prakrushena Muktaha, you have explained well but I am not sure how well it has been absorbed by me.
- I don't think it will be firmly retained in my mind.
- For retention, thought process and attitude must change in me.
- My perspective to worldly transactions should change.



- How to handle my mind?

Verse 34 :

चञ्चलं हि मनः कृष्ण
प्रमाथि बलवद् दृढम् ।
तस्याहं निग्रहं मन्ये
वायोरिव सुदुष्करम् ॥ ६-३४ ॥

**cañcalaṃ hi manaḥ kṛṣṇa
pramāthi balavad dṛḍham |
tasyāhaṃ nigrahaṃ manyē
vāyōriva suduṣkaram || 6-34 ||**

The mind verily is, O Krsna, restless, turbulent, strong and unyielding; I deem it quite (as) difficult to control as the wind. [Chapter 6 – Verse 34]

a) Krisna :

- Oh Krishna!

b) Manah Hi Chanchalam :

- The mind is indeed fickle.

c) Pramathi :

- Turbulent.

d) Balavat :

- Powerful.

e) Dridham :

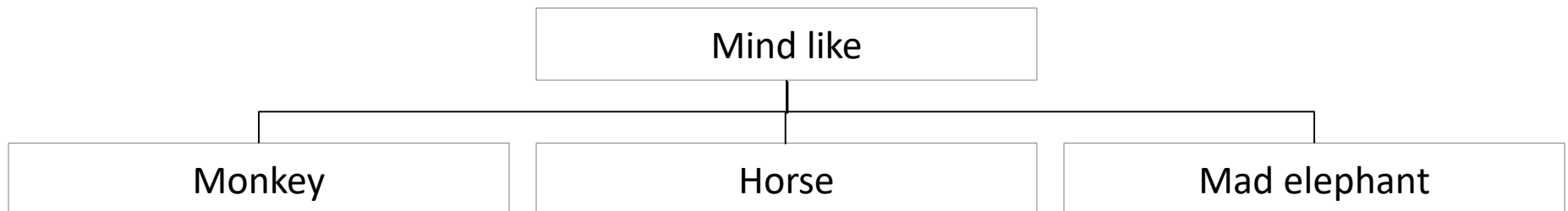
- And firm.

f) Aham Manye Tasya Nigraham Suduskaram Iva Vayoh :

- I consider its restraint to be very difficult like that of the wind.

I) Chanchalam :

- Swings from one desire to another and falls in ocean of attachment. That is its nature.



- Can't resolve and focus.
- Natural thinking, wants happiness from external world.
- Need practice, and persistence to resolve mind.

Patanjali :

- Practice for a length of time to make mind firm.
- Have limits on what to see / not to see.
- Over information also problem.

II) Pramathi :

- Churning mind, unsettling mind.
- Once there is desire, it troubles us, makes us restless until we fulfill it.

यततो ह्यपि कौन्तेय
पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि
हरन्ति प्रसभं मनः ॥ २-६० ॥

yatatō hyapi kauntēya
puruṣasya vipaścitaḥ |
indriyāṇi pramāthīni
haranti prasabhaṃ manaḥ || 2-60 ||

The turbulent senses, O son of Kunti, do violently carry away the mind of a wise man, though he (may) be striving to control them. [Chapter 2 – Verse 60]

- Mind should not be over controlled or over expressed.

- **Mind should be supplemented by devotion.**

- Mind churns the Indriyas.

III) Balavat :

- Mind is strong.
- Capable of pulling us externally to sense objects.

IV) Dridham :

- Firm, difficult to turn it inwards from external objects.
- Achedyam, not possible to destroy it.
- Correct, repair mind, not destroy it.
- Mind is an amazing, excellent equipment if controlled.
- Understand, we are beyond the mind.
- Mind is wild, can't control.
- Can control air inside, by steady practice of Pranayama, needs effort.
- Mind is subtler than Air.

Su Dushkaram :

- It is difficult to achieve..

Verse 35 :

श्रीभगवानुवाच ।
असंशयं महाबाहो
मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय
वैराग्येण च गृह्यते ॥ ६-३५ ॥

Śrībhagavān uvāca
asamśayaṁ mahābāhō
manō durnigrahaṁ calam |
abhyāsēna tu kauntēya
vairāgyēṇa ca gr̥hyatē || 6-35 ||

The blessed Lord said : O mighty-armed one, undoubtedly, the mind is difficult to control and is restless; but, O son of Kunti, by practice, and by dispassion, it is restrained. [Chapter 6 – Verse 35]

How to control mind?

a) Sribhagavan Uvacha :

- The lord answered.

b) Mahabaho :

- Oh Arjuna!

c) Asamshayam :

- Undoubtedly.

d) Manah Chalam :

- The mind is fickle.

e) Durnigraham :

- And difficult to restrain.

f) Kaunteya :

- Oh Arjuna!

g) Grhyate :

- It can be restrained.

h) Vairagyena :

- Through detachment.

i) Cha Abhyasena :

- And practice.
- Arjuna addressed as broad shouldered one, to motivate him.
- Krishna accepts problem of mind (Asamshayam).
- Do not suppress or express sorrow too much in society, live in control to lead a peaceful life as individual in society.
- Live with peace and love, not with wealth alone.
- Be broadminded inspite of differences.

Example :

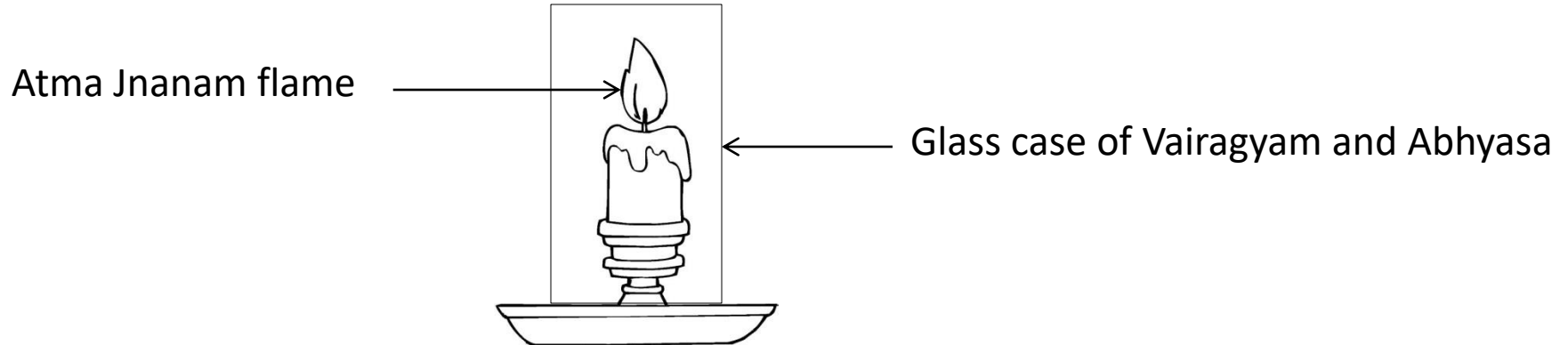
- Difficult to walk 100 km but not impossible.

Abhyasa :

- With consistent practice, mind can become steady and will not get stuck to worldly affairs.

Vairagyam :

- Not adamant, but dispassion, not desiring worldly sense objects.
- Patiently reduce association with material things, and do duty.
- Handover responsibility to children and withdraw.
- Why withdraw?
- Because I have discrimination that things are impermanent, become mature.
- Protect knowledge gained by keeping it in glass case.



- To remove thoughts, we need to train to remain dispassionate.
- Keep mind on goal of Moksha, practice Dhyanam intelligently, persistently.
- By dispassion and practice it is possible to still the mind and instill the knowledge of pure consciousness in the mind.

Verse 36 :

असंयतात्मना योगः
दुष्प्राप इति मे मतिः ।
वश्यात्मना तु यतता
शक्योऽवाप्तुमुपायतः ॥ ६-३६ ॥

asaṁyatātmanā yōgaḥ
duṣprāpa iti mē matiḥ ।
vaśyātmanā tu yatatā
śakyō'vāptumupāyataḥ ॥ 6-36 ॥

Yoga, I think, is hard to be attained by one of uncontrolled self; but the self-controlled, striving, can obtain it by (proper) means. [Chapter 6 – Verse 36]

a) Yogah Dusrapah :

- Dhyana Yoga is difficult to be attained.

b) Asamyatmana :

- By one with unrestrained mind.

c) Tu :

- But.

d) Shakyah Avaptum :

- It can be attained.

e) Vashyatmana :

- By the self controlled.

f) Yatata :

- Who strives.

g) Upayatah :

- Through proper means.

h) Iti me Matih :

- This is my view.
- For one who does not control body and mind, Dhyanam is very difficult, Dushprapah, almost impossible.
- One who puts his best efforts aiming at Moksha in this Janma with firm resolve, total devotion, and practicing Yama, Niyama.. he attains.
- With right method, everything comes into control and benefit of Dhyanam is attained – Samatvam at Vyavaharika level and at Paramartika level - Samatva Jnanam.

Verse 37 to 39 :

- Yoga Bhrasta question by Arjuna.
- One who doesn't succeed in Dhyana Yoga, what is his status after death?

Verse 37 :

अर्जुन उवाच ।
अयतिः श्रद्धयोपेतो
योगाच्चलितमानसः ।
अप्राप्य योगसंसिद्धिं
कां गतिं कृष्ण गच्छति ॥ ६-३७ ॥

arjuna uvāca
ayatiḥ śraddhayōpētaḥ
yōgāccalitamānasaḥ ।
aprāpya yōgasamsiddhiṁ
kāṁ gatiṁ kṛṣṇa gacchati || 6-37 ||

Arjuna said : When a man, though possessed of faith, is unable to control himself, whose mind wanders away from yoga, to what end does he – having failed to attain perfection in yoga – go, O Krsna?
[Chapter 6 – Verse 37]

a) Arjunah Uvacha :

- Arjuna asked.

b) Krisna :

- Oh Krishna!

c) Upetah Sraddhaya :

- Suppose there is one who is endowed with faith.

d) Ayatih :

- But whose effort is insufficient.

e) Chalitamanasah :

- And whose mind has strayed away.

f) Yogat :

- From Dhyana Yoga.

g) Aprapya :

- Having not attained.

h) Yogasamsiddhim :

- The result of Dhyana Yoga.

i) Kam Gatim Gachhati :

- What goal does he attain?

Arjunas question :

- One who does good to all, does Dhyanam, not successful due to Vikshepa, wavering of mind, no ekagrata, no concentration.
- Sraddhayopetaha, has lot of Sraddah.
- Ayatihi, but he has challenges to remain unattached, faith strong, intentions clear, gets distracted, not attained Yoga, does not get Moksha, absolute freedom.

Kam Gathim Gachhati?

- What is his state?

Verse 38 :

कच्चिन्नोभयविभ्रष्ट
छिन्नाभ्रमिव नश्यति ।
अप्रतिष्ठो महाबाहो
विमूढो ब्रह्मणः पथि ॥ ६-३८ ॥

kaccinnōbhayavibhraṣṭaḥ
chinnābhramiva naśyati |
apraṭiṣṭhō mahābāhō
vimūḍhō brahmaṇaḥ pathi ||6-38||

Fallen from both, does he not, O mighty-armed, perish like a rent cloud, supportless and deluded in the path of Brahman? [Chapter 6 – Verse 38]

a) Mahabaho :

- Oh Krishna.

b) Ubayavibhrastah :

- Fallen from both Jnana yoga and karma Yoga.

c) Vimudhah :

- And deluded.

d) Pathi Brahmanah :

- In the pursuit of Brahman.

e) Kashchit Na :

- Does not.

f) Apratishthah Nasyati :

- The supportless Yogi perish.

g) Iva Chinnabhram :

- Like a scattered cloud?
- Aspirant has faith but does not put much effort.
- Has no benefit of Moksha.

Ubaya Vibhrastah (without
steadiness of effort)

- Did not fulfill rituals.

- Took up Sanyasa
- Trying to get absorbed in Dhyanam.
- Gave time to Sravanam,
Mananam, Nidhidhyasanam.
- Learning about absolute reality.
- No Svarga.

- Chinna Abrahma – shattered clouds.
- Slipped, fallen due to extrovertedness.
- Effort inadequate.
- What is his status after Death?

Verse 39 :

एतन्मे संशयं कृष्ण
छेत्तुमर्हस्यशेषतः ।
त्वदन्यः संशयस्यास्य
छेत्ता न ह्युपपद्यते ॥ ६-३९ ॥

ētanmē saṁśayaṁ kṛṣṇa
chēttumarhasyaśēṣataḥ ।
tvadanyaḥ saṁśayasyāśya
chēttā na hyupapadyatē || 6-39 ||

The doubt of mine, O Krsna, please dispel completely; because it is not possible for any one but you to dispel this doubt. [Chapter 6 – Verse 39]

a) Krsna :

- Oh Krishna!

b) Arhasi Chettum :

- You should remove.

c) Etat Samshayam Me :

- This doubt of mine.

d) Asesatah :

- Completely.

e) Hi :

- For.

f) Na Upapadyate :

- There cannot be.

g) Chetta :

- A remover.

h) Asya Samsayasya :

- Of this doubt.

i) Anyah Tvat :

- Other than you.
- When person dies without attaining benefit of meditation, what rebirth does he have?
- No Svarga or Jnanam.
- You are Omniscient Ishvara, alone qualified to remove my doubt totally.
- You give result for all Karmas to all Jivas.
- You are sure to know what happens to unsuccessful Jivas.

Verse 40 :

श्रीभगवानुवाच ।
पार्थ नैवेह नामुत्र
विनाशस्तस्य विद्यते ।
न हि कल्याणकृत्कश्चिद्
दुर्गतिं तात गच्छति ॥ ६-४० ॥

śrībhagavānuvāca
pārtha naivēha nāmutra
vināśastasya vidyatē |
na hi kalyāṇakṛt kaścid
durgatiṁ tāta gacchati ||6-40||

The Blessed Lord said : O Partha, neither in this world nor in the next world is there destruction for him; none, verily, who strives to be good, O my son, ever comes to grief. [Chapter 6 – Verse 40]

a) Sri Bhagavan Uvacha :

- The Lord answered.

b) Partha :

- Oh Arjuna!

c) Na Eva Iha :

- Neither here.

d) Na Amutra :

- Nor hereafter.

e) Vidyate Vinasah :

- Is there destruction.

f) Tasya :

- For him.

g) Hi :

- Because.

h) Kashchit Kalyanakrt :

- A doer of good.

i) Na Gachhati :

- Does not attain.

j) Durgatim :

- An evil end.

k) Tat :

- My son!

Lord Krishna Answers :

- No Loss, hardships for Yoga Brashta.



- Good deeds of today, will pay later.
- His current troubles because of wrong actions of past.
- In future Yogabhrashta will abide in Dharma, Satsangha.
- Gives confidence, nothing goes wrong.
- Teaches highest knowledge with plenty of grace.

Verse 41 :

प्राप्य पुण्यकृतां लोकान्
उषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे
योगभ्रष्टोऽभिजायते ॥ ६-४१ ॥

prāpya puṇyakṛtām lōkān
uṣitvā śāśvatīḥ samāḥ |
śucīnām śrīmatām gēhē
yōgabhraṣṭō'bhi jāyatē || 6-41 ||

Having attained to the worlds of the righteous and having dwelt there for everlasting (long) years, he who had fallen from yoga, is born again in the house of the pure and the wealthy. [Chapter 6 – Verse 41]

a) Prapya Lokan Punyakrtam :

- Having attained the worlds of righteous people.

b) Ushitva Sasvatah Samah :

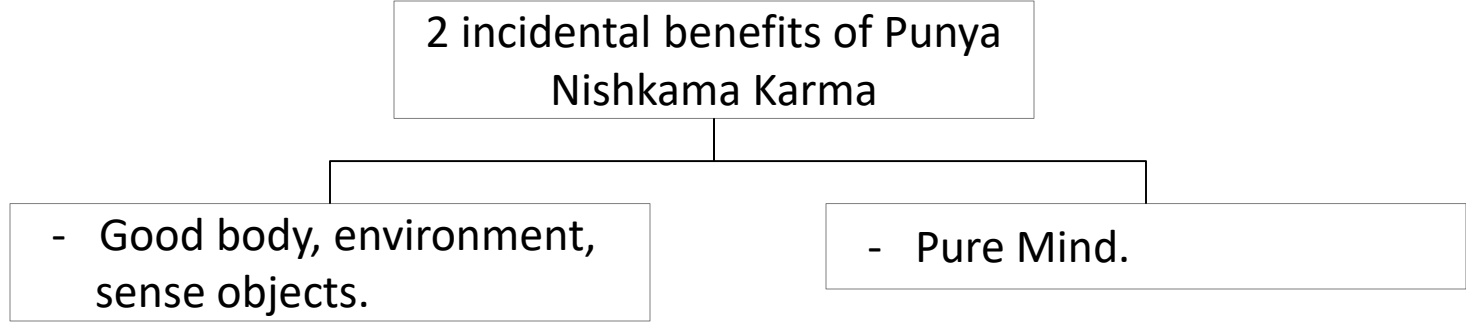
- And having lived there for many years.

c) Yogabhrastah Abhijayate :

- One who has fallen from Yoga is reborn.

d) Gehe Shuchinam Srimatam :

- In the family of the cultured and prosperous.
- Yogabhrashta with Punyam, will live long time, in the home of cultured person, wealthy one.
- Gets Deva Loka Shariram and also resides there for sometime.
- Strengthens knowledge by Dhyanam.



- Benefit of pure Mind, Moksha.
- Cultured person with wealth turns astray. (Milk kept in wrong vessel gets spoilt).

Verse 42 :

अथवा योगिनामेव
कुले भवति धीमताम् ।
एतद्धि दुर्लभतरं
लोके जन्म यदीदृशम् ॥ ६-४२ ॥

**athavā yōginām ēva
kulē bhavati dhīmatām |
ētaddhi durlabhataram
lōkē janma yadīdṛśam || 6-42 ||**

Or, he is even born in the family of the wise yogis; verily, a birth like this is very difficult to obtain in this world. [Chapter 6 – Verse 42]

a) Athava :

- Otherwise.

b) Bhavati :

- He is born.

c) Kule :

- In the family.

d) Dhimatam Yoginam Eva :

- Of wise sages themselves.

e) Idram Janma :

- Such a birth.

f) Yad Etat :

- As this.

g) Durlabhataram Hi Loke :

- Is very rare indeed in the world.

Another possibility for Yoga Bhrastah :

- He is born in wise, intelligent knowledgeable family.
- This is very rare.
- Dharma Anushtanam and Jnanam important, understands Moksha, turns inwards.

Verse 43 :

तत्र तं बुद्धिसंयोगं
लभते पौर्वदेहिकम् ।
यतते च ततो भूयः
संसिद्धौ कुरुनन्दन ॥ ६-४३ ॥

tatra taṁ buddhisamyōgaṁ
labhatē paurvadēhikam |
yatatē ca tatō bhūyaḥ
saṁsiddhau kurunandana || 6-43 ||

There, he comes to be united with the knowledge acquired in his former body and strives more than before for perfection, O son of the Kurus. [Chapter 6 – Verse 43]

a) Kurunandana :

- Oh Arjuna.

b) Tatra :

- There.

c) Labhate :

- He attains.

d) Tam Buddhi Samyogam :

- Association with that knowledge.

e) Paurva Dehikam :

- Which belongs to previous body.

f) Cha Yatate Tatah Buyah Samsiddhou :

- And Strives more for liberation.
- Yogabhrashta enjoys benefit of Punyam.
- Connects his knowledge from previous birth.
- Aham Poornaha Asmi, Aham Brahma Asmi, I am whole.
- Gets benefit of Dhyanam in this birth itself.
- Efforts remain in Sukshma Shariram.
- Subtle body continues in prodigies.
- Residual knowledge of previous Janma continues in next birth.

Verse 44 :

पूर्वाभ्यासेन तेनैव
ह्रियते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य
शब्दब्रह्मातिवर्तते ॥ ६-४४ ॥

pūrvābhyāsēna tēnaiva
hriyatē hyavaśō'pi saḥ ।
jijñāsurapi yōgasya
śabdabrahmātivartatē || 6-44 ||

By that very former practice, he is borne on and gets attracted to the Highest inspite of himself. Even he, who merely wishes to know yoga, goes beyond the sabdabrahman. [Chapter 6 – Verse 44]

a) Api Avasah :

- Though not willing.

b) Sah Hi Hriyate :

- He is drawn towards Yoga.

c) Tena Eva Purvabhyasena :

- Because of that very practice.

d) Api Jijnasuh :

- Though a curious student.

e) Yogasya :

- Of yoga initially.

f) Ativartate :

- He soon goes beyond.

g) Shabda Brahma :

- The Karma Khanda of the Vedas.
- With earlier practice of Dhyanam, seeker effortlessly, naturally inclined to spiritual practice of Sravanam, Mananam, Nididhyasanam.
- Wants to know truth, transcends Karma Khanda.
- Respect Puja, Japa, not interested.

Verse 45 :

प्रयत्नाद्यतमानस्तु
योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धः
ततो याति परां गतिम् ॥ ६-४५ ॥

prayatnādyatamānastu
yōgī saṁśuddhakilbiṣaḥ |
anēkajanmāsamsiddhaḥ
tato yāti parāṁ gatim || 6-45 ||

But the yogi, who strives with assiduity, purified from sins and perfected (gradually) through many births, then attains the highest goal. [Chapter 6 – Verse 45]

a) Yatamanah Tu :

- Striving.

b) Prayatnat :

- Diligently.

c) Yogi :

- That Yogi.

d) Anekajanma Samsiddhah :

- Who is refined through many births.

e) Samsuddhakilbisah :

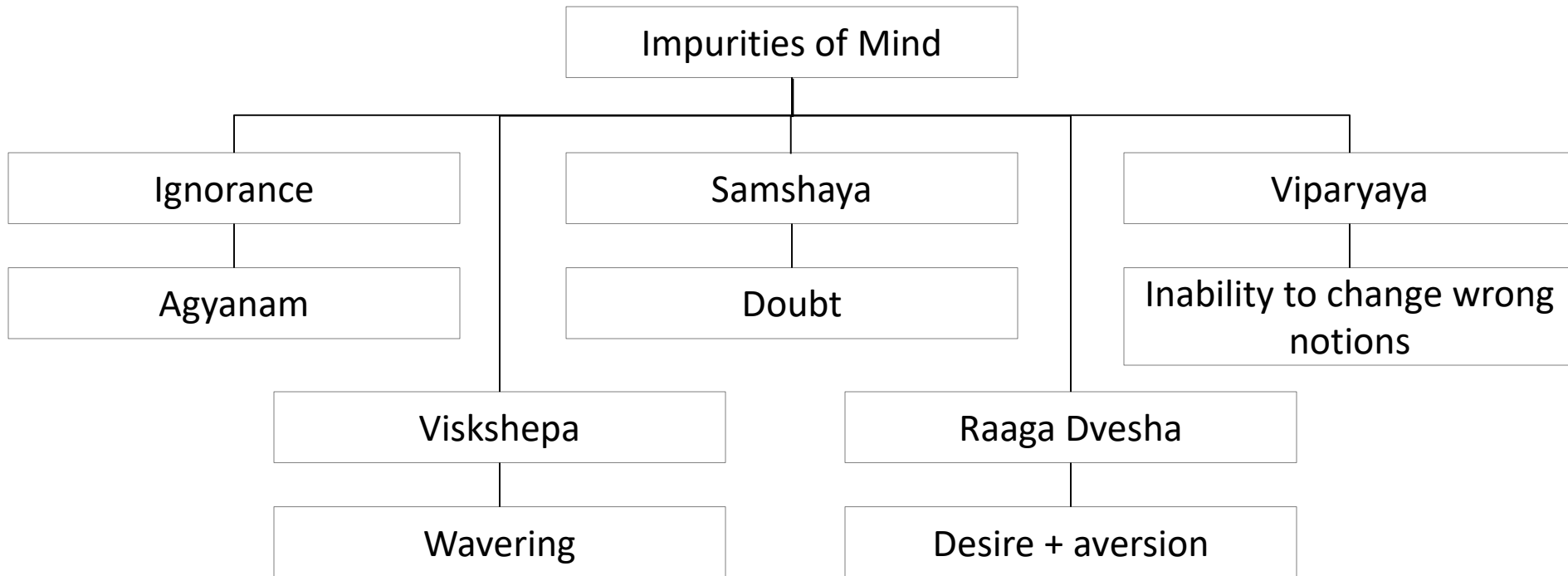
- And who is free from impurities.

f) Yati Param Gatim :

- Attains the supreme goal.

g) Tatah :

- Consequently.
- Yogi has taken enormous efforts in previous births.



- By Sravanam, Mananam can get Rid of these 5 impurities.

Samshuddha Kilbisha :

- He is purified because of Punyam, released of all short comings.

- He is able to retain knowledge of absolute reality, Jnana Nishta.
- Tataha, by Samyak Darshanam, he is not reborn, understood himself as Brahman, absolute reality, understands Moksha.
- Verse 37 – Verse 45, 9 Verses on Yoga Brashtah.
- Enjoy Jeevan Mukti here and now by understanding Absolute reality, Brahman.

Verse 46 + 47 :

- Praise of Dhyana Yoga + introduction to Chapter 7.

Verse 46 :

तपस्विभ्योऽधिको योगी
ज्ञानिभ्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगी
तस्माद्योगी भवार्जुन ॥ ६-४६ ॥

tapasvibhyō'dhikō yōgī
jñānibhyō'pi matō'dhikah |
karmibhyaścādhikō yōgī
tasmādyōgī bhavārjuna ||6-46||

The yogi is thought to be superior to the ascetics and even superior to men of knowledge (mere scholars) ; he is also superior to men of action; therefore (you strive to) be a yogi, O Arjuna. [Chapter 6 – Verse 46]

a) Yogi Adhikah :

- Dhyana Yogi is greater.

b) Tapasvibhyah :

- Than ascetics.

c) Matah Adhikah :

- He is considered greater.

d) Api Jnanibhyah :

- Than even Jnanayogis.

e) Yogi Adhikah :

- Dhyana Yogi is greater.

f) Karmibhyah Cha :

- Than Karma Yogi also.

g) Tasmāt :

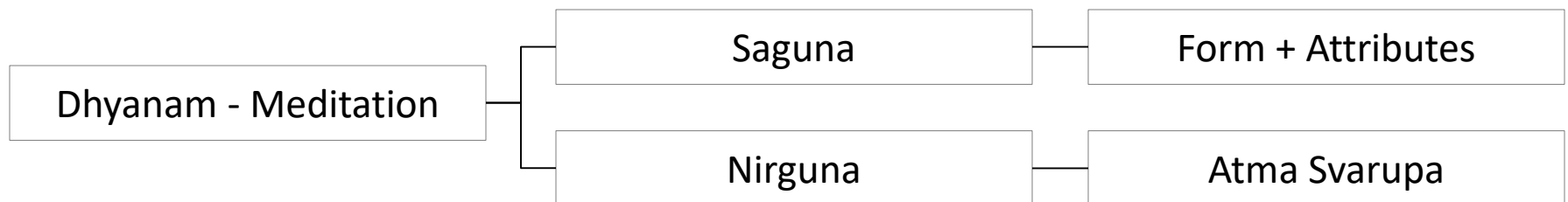
- Therefore.

h) Bhava Yogi :

- Become a Dhyana Yogi.

i) Arjuna :

- Oh! Arjuna.
- Meditator is superior to one doing Laukika, world action, or Veidika Karma – religious action, Sakama or Nishakama.



- Nirguna Atma and Nirguna Ishvara are one and same.
- One who perceives Atma in all bodies and all bodies in the Atma.
- One who perceives everything in Ishvara and Ishvara everywhere.
- Knowledge of Aikyam unfolded here.
- Nishkama Dhyana Yogi better than Karmi.
- Dhyana Yogi better than Tapasvi, one who practices austerities, willingly accepting bodily withdrawal, practicing silence, restrains in food and sleep, taking Vratams.
- Saguna Brahma Dhyananam Upasana is better than all above.
- Nirguna Brahma Dhyanam better than Saguna Brahma Dhyanam.

Verse 47 :

योगिनामपि सर्वेषां
मद्गतेनान्तरात्मना ।
श्रद्धावान्भजते यो मां
स मे युक्ततमो मतः ॥ ६-४७ ॥

**yōgināmapi sarvēṣāṁ
madgatēnāntarātmanā |
śraddhāvān bhajatē yō māṁ
sa mē yuktatamō mataḥ ||6-47||**

And among all yogis, he who, full of faith, with his innerself merged in Me, worships Me, is, according to Me, the most devout. [Chapter 6 – Verse 47]

a) Api Sarvesam Yoginam :

- Even among all Dhyana yogis.

b) Sah Sraddhavan :

- That faithful one.

c) Yah Bhajate Mam :

- Who meditates upon me.

d) Antaratmana :

- With the mind.

e) Madgatena :

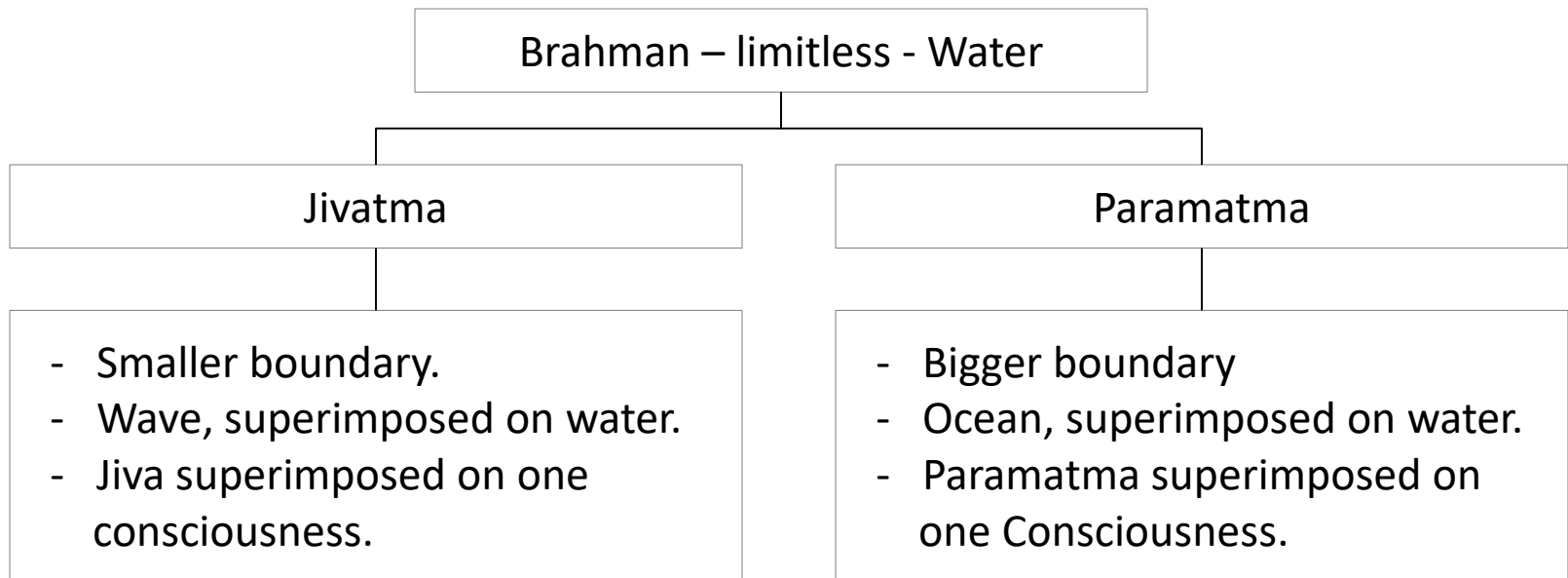
- Absorbed in me.

f) Matah Me :

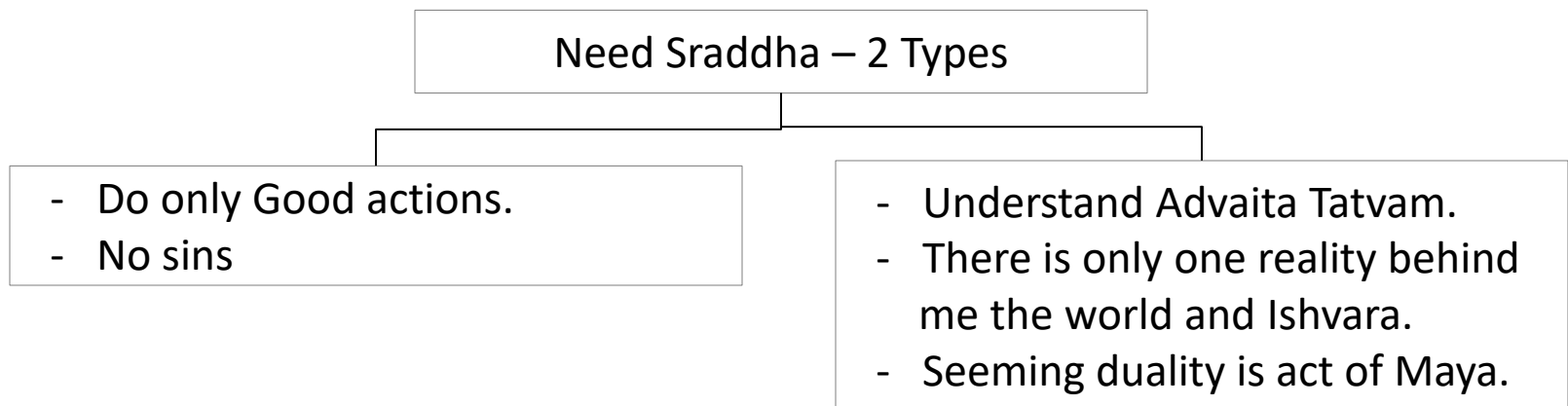
- Is considered by me.

g) Yuktatamah :

- The best Yogi.
- Seed verse for Chapter 7.
- One who knows my nature well, Saguna and Nirguna Advaita Svarupa.
- We are different, limited at body level but factually limitless.



- Verse 7 – 12 – explains nature of formed god and formless God.
- It is not only enough to know only nature of only Jivatma, Tvam Pada but also Pure Consciousness, absolute reality.
- It is important to note oneness of Jiva and Ishvara – Aikyam.



- One who has 2 types of Sraddha is the greatest among Yogis.
- This is essence of scriptures.
- My nature, everybody's nature, Bhagawans nature is consciousness.
- Meditate on this and understand clearly to attain Moksha.
- Karma Yoga, Bahiranga Sadhana, equanimous life, Atma Vishwasa, faith in oneself are qualifications required.
- Specific disciplines discussed in Chapter 6.
- Ideal place, seat, subject matter, nature of Dhyanam, benefits, obstacles, means to overcome, greatness of Dhyanam.
- Dhyanam bestows maturity of mind.
- Om – Tat – Sat.